

The American Friend

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Motorman Turns Philosopher

AN EDITORIAL

How Grotesque! How Silly!

WILLIAM C. ALLEN

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World News and Discussion



ON THE HORIZON OF THE CHRISTIAN CHURCH

CHILD WELFARE WORK AMONG THE NEGROES

Speaking of the migration of Negroes to New York City from the Southern states and from the West Indies a recent report says: "Families whose background had been a simple rural plan of work and life were suddenly introduced to the rigorous northern winter and the exigencies of a metropolitan community. Pressure of this sudden population upon the Negro communities has brought new problems. The areas of residence have expanded, but not rapidly enough to accommodate the increase. The results have been severe overcrowding, rent exploitation, and serious disorganization of family life. The children of these families constitute a particular concern. The increasing volume of delinquency and dependency among these had been noted by social agencies with apprehension. The increase in the number of Negro children in the court may be attributed in part at least to two outstanding causes: first, the increase in the Negro population in New York City, second, the slow development of preventive programs and child welfare work generally among this group."

AGAINST TRADITIONAL PREPAREDNESS PROGRAM

The Colorado Conference of the Methodist Church which met recently in Denver went on record favoring the American Government's move for disarmament and vigorously protesting military aggressiveness. "The position of the Methodist Episcopal Church with regard to militarism was clearly defined by our last general conference. We hold that 'War is not inevitable,' and 'we are determined to outlaw the whole war system,' including as it must, the development of a war psychology through the militarizing of boys' clubs, the teaching of military tactics in our public schools and colleges, the propaganda which the manufacturers of war materials spread broadcast in the interests of the citizens' military training camps, and especially the use of cancellation stamps in the United States mail. Particularly do we, as church men, resent

the persistent attack upon the position of our church that war is not inevitable and that, therefore, we must prepare ourselves for the next conflict. As ambassadors of the Prince of Peace, we regret the failure of the Geneva disarmament conference with its resultant suggestion of an armament race, particularly between the English-speaking nations. We therefore call upon the secretary of this conference to transmit our respectful protest to the President of the United States, the Colorado senators and representatives, against any attempt to inaugurate a competitive naval building program, and we further petition the general conference of the Methodist Episcopal Church meeting at Kansas City, Mo., to elect a peace commission which shall function aggressively in cultivating and making known the peace aspirations of our church to those who are in governmental authority. We hold that the Golden Rule is as binding upon the relations between nations as it is upon individuals and we, therefore, contend that America's relations to weaker nations should be not other than such as would have been appreciated by our own forefathers in the days of the weakness of our newly organized representative government which was generally regarded as a menace to the then prevalent form. We protest against the military occupation of any portions of Latin-America or the Asiatic continent."

PROHIBITION AND TREND OF ANNUAL SAVINGS

The prosperity of those who are able to save something out of their income is reflected to a large degree by accumulated savings and by the trend of annual savings. The National Industrial Conference Board has published figures along both these lines. The accumulated savings in building loan associations increased from \$1,360,000,000 in 1914 to \$6,280,000,000 in 1926. These savings represent the total assests of such organizations. For life insurance companies the increase was from \$4,640,000,000 in 1914 to \$12,850,000,000 in 1926. These savings also represent the assests of the companies and are equivalent to the policy holders' equity. The savings accounts in all classes of banks increased from \$8,710,000,000 in 1914, to \$24,700,000,000 in 1926. The rate of savings each year reflects some interesting contrasts. Obviously savings from year to year vary with changing conditions in prosperity. But bank savings vary more widely than either those in building and loan associations or life insurance companies, which is accounted for by the fact that savings of the last two forms involve a definite obligation of regularity of payments while the current withdrawals of savings in banks in some years exceed current additions. From 1913 to 1915, current withdrawals from bank savings exceeded current additions, but deposits rose to over \$1,000,000,000 in 1917, dropped in 1918 to \$250,000,000, arose to over \$1,750,000,000 in 1920 and again dropped to \$500,000,000 in 1922. The following year they mounted to over \$1,500,000,000, while in 1924 and 1925 they ranged from \$750,000,000 to nearly \$1,250,000,000. In 1926 they stood at \$752,000,000. The annual savings in life insurance companies, as reflected by the total premiums paid each year, have climbed steadily upward from \$673,000,000 in 1913 to \$2,383,000,000 in 1926. The variation in annual savings in building and loan associations has reflected to a greater degree the changing conditions of prosperity, but they increased from \$54,000,000, in 1913 to \$495,000,000 in 1926. These figures undoubtedly reflect, among other things, savings due to prohibition.

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MANY CHRISTIAN STUDENTS IN JAPAN

The statistical review of the Japanese religious bureau states that out of 65,000,000 inhabitants of Japan there are 48,000,000 Buddhists and 17,000,000 Shintoists, and 210,000 Christians. However, although but thirty-two one hundredths of one per cent of the population are Christian, the students in colleges and universities are forty per cent Christian.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Our Motorman Turns Philosopher

WAS it a mere case of poetic license when the bard of Avon declared that tongues are to be found in trees, books in the running brooks, sermons in stones and good in everything? Our question refers particularly to the last phrase. We would not undertake to defend the thesis that good may be found in a prize fight, but the recent fistic spectacle staged at Chicago did furnish material for hundreds of editorials and perhaps for a good many sermons. Frankly, the source of our little contribution in this direction is not original.

First, a brief word of explanation. For the sake of the uninitiated, we state that the Richmond street car system goes forth somewhat as did Abraham of old. It may know *whither*, but certainly not *when*. Its rolling stock proceeds leisurely and nonchalantly on its fortuitous way, frequently taking a stop-over on the inevitable switch, and otherwise delaying its uncertain progress. While not conducive to keeping the business schedules of a carefully planned and strenuous day, this situation has its compensations. It makes for neighborhood acquaintance and sociability and encourages the consolations of philosophy. This is true not only of the patient passengers. We have a motorman, for example, who thinks long, long thoughts and deep, who observes and gathers up the experiences of the common lot and who grasps the opportunity of philosophizing with his patrons.

So it was that on the day of the aforementioned fistic spectacle, he made it the subject of an earnest dissertation, the party of the second part being a defenseless and open-minded Friend, "who could not help but hear." After rather thoroughly orienting the ring battle in the concrete, our motorman, with the philosophic precision of the approved process of deduction, moved to the abstract. He expressed his thorough approval of the big fight in principle. He reasoned that self-defense is the first law of nature. It is the basis of all our relationships and he who would be properly prepared for life's battle must be taught to take his own part. All the boys in the whole country, he continued, had their eyes fixed on the big prize fight. It gave them incentive to fight, too. They emulated the example of the champion and contender and became pugilists in thought, if not in actual conflict. At any rate the American boy would be stimulated to defend himself in true fighting spirit and thus conform to the primary law of our existence.

It is bootless to attack here the premise laid down by our street car philosopher as to what constitutes the first law of nature. Accepting that premise, his position is thoroughly defensible, and his argument for the prize fight

is sound. Although some of them would doubtless be loath to admit it, our preparedness advocates have here a clear statement of their position in the raw. In our motorman they have a true spokesman.

Where Do We Go From Here?

THE philosophy so naively expressed above is that which underlies the policies so aggressively pushed by the champions of preparedness, including the military branch of the government and its auxiliaries, our defense societies, our security leagues and various over-zealous patriotic organizations. They know their psychology as well as our motorman knows his. This is why they are so intent on citizens' training camps and military training in our high schools and colleges. They know that the actual training involved is negligible and makes little or no contribution to military efficiency. But it does create atmosphere and attitude and gives a set to the youthful mind. It helps create a public sentiment in keeping with military ideals.

Now what is the logical conclusion of all this? Where do we go from the prize fight, the bayonet thrusting practice, and the attitude of mind that makes potential enemies of our neighbor and other countries? More impressive than any theoretic statement of opinion could possibly be, is a bald and brutal article by H. L. Mencken published recently in the Paris edition of the *Chicago Tribune*. After a general denunciation of pacifism and of efforts to keep the peace by binding international agreements, the writer says:

"Let the United States, which is now richer and stronger than any other nation, and perhaps richer and stronger than all of them put together, prepare such vast and horrible armaments that they are irresistible. Then let it launch them against France, or some other such chronic trouble maker, and proceed to give the victim a sound beating. And then let it announce quietly that war is adjourned, and that the next nation which prepares for it will get another and worse dose of the same medicine.

"This scheme would more nearly approximate the course of justice within civilized states than any of the world courts, leagues of nations, and other such phantasms that now entertain sentimentalists—many of them with something to sell. The courts are obeyed among us, not because there is any solemn pact among litigants to respect their fiats, but simply and solely because they have force behind them. . . . I believe that the United States could put an end to this unpleasant situation and at no great cost or risk. If it started tomorrow to arm in earnest, no other nation could hope to keep up with it; they'd all be bankrupt in two years if they tried to hold

the pace. . . . My scheme, to be sure, would exalt force and put the whole world at the mercy of the United States. But that would be nothing new. The world is at the mercy of force today, and it is exerted by powers that, in the main, are even less reputable than the United States. Our own stealings are in Latin America, where no one ventures to oppose us. The others scramble for the loot elsewhere and constantly threaten war."

Could the case of force be put more sordidly? How ever much of cynicism there may be in Mencken's statement, it boldly sets forth the logic of preparedness. There is nothing to it, except as we are better prepared than anyone else. And what nation has ever been able to stand

the test of supreme military power? And what if a United States of Europe, or of the Orient, should rise to challenge our haughty supremacy?

We turn from such harrowing and fearsome possibilities to an entirely different picture. In the midst of this hurried editorial we went over to Earlham College to attend a most significant chapel exercise, mention of which is made in our news columns. What took place there represents altogether another point of view. The premise underlying it is not that of our motorman. It leads in another direction entirely. Which way shall we take?

How Grotesque! How Silly!

BY WILLIAM C. ALLEN

A BOOK, published in England, 1926, called "A Quaker Adventure," tells of the work of the Friends' War Victims' Relief in Europe, during and since the Great War. A. Ruth Fry, the author, incidentally reports some of the non-combatant conditions faced by the organization. A few excerpts follow:

Often during the conflict untold numbers of civilians were compelled to vacate their homes and leave everything at a few hours' notice. Then the towns or villages would be looted and burned. At Reims, 1917, the evacuation of the maternity wards of the hospital was delayed "an hour and a half till a heavy bombardment near the hospital was over." When the last load of maternity patients got away flames were springing up over the city. "There had been many deaths and there was an indescribable atmosphere of apprehension. Avenues of trees had been mown down as with a sickle—whole streets destroyed, and people were running about aimlessly and trying to pick out their few remaining possessions from the ruins."

At Le Besace, France, 1918, nearly 3000 people were forced by the Germans to leave their homes for a concentration camp. "They walked, dragging their sacks and bundles through pouring rain, along roads crowded with army transport, those unable to walk were brought in lorries. They were crowded into stables, cowsheds and outhouses, many had only hay to lie on. Many died of exposure, mostly from pneumonia. To make things worse, the Americans, who did not know that the place was packed with civilians, bombed the villages from aeroplanes."

Our author refers to the exodus of some five millions of non-combatant men, women and children from eastern Russia in 1915. It was generally referred to in the press as "the evacuation of the civil population." She remarks of the exodus, when the Quakers entered into their task, "It is just this unseen aspect of war which has been so little realized, even by those engaged in military operations. Most of these people had been prosperous, for the most part owning, perhaps, plots of fertile land, their stock and substantial houses, furnished with the beautiful home-made goods which distinguish the white Russian peasants (farmers). . . . Suddenly their lives were smashed, the accumulations of their own and their fathers' toil were swept away. All they could do was to pile their most necessary or most prized possessions on a farm-cart; to accommodate in it also, as best they might, the sick, the old and the children, and go out they know not whither, into the unknown world." "Along the road frequent crosses marked the places where the weak and ill dropped out and were hastily buried by their relatives without even a prayer over their graves. Some or them reached Siberia, and many of them Turkestan, about 2000 miles from their homes. . . . the conditions were so appalling that the death rate is said to have risen to 55 per cent.

Suppose the population of one of our larger states was sud-

denly obliged to flee across mountains and plains to far distant refuge, leaving their homes a prey to what our English writer describes as "the naked cruelty of war?" Is it strange that many of the frenzied people of Russia, whose government—it has since been discovered—had to a high degree been instrumental in precipitating the Great War turned on their oppressors? Have not the abominations of Sovietism, with its subsequent despotism, largely been the legitimate effect of prior military propaganda, greed and bad diplomacy?

Again we read, "It is estimated that, 1915, there were in Poland 900,000 families living without houses, along a battle front of 400 miles." This refers only to a portion of the sufferings of the people of Poland. It is known that over 20,000,000 non-combatants, because of blockades, starvation, typhus or from other causes, miserably perished in different parts of the world, as victims of the Great War.

The London Times, June 27, 1916, contained the following dispatch: "Amsterdam, June 26. A telegram from Karlsruhe (Germany) gives the following details of the recent air attack on the town by the Allies:—June 22 was Corpus Christi. The crowds in the street were greater than usual, especially in the direction of the recreation ground. . . . Suddenly at 3:10 P. M. two explosions could be heard in the western part of the town. Soon afterwards enemy airmen could be seen through powerful glasses. They hovered over the town for a quarter of an hour and dropped altogether 29 bombs. The material damage done was not very great, but the human loss was far more terrible—110 persons were killed, including 30 men, five women and 75 children: 147 were injured—48 men, 20 women and 79 children. More deaths are expected.—Reuter."

The excerpts herein quoted throw but faint light on the scene. I do not tell of the 10,000,000 young men—the best of the breed—who were killed in the struggle; they courageously met their fate—for what? The great tragedy of modern war is its futility. Of the young men I have met abroad since 1918 I have not found one who has said he would offer to go again. Almost all have spoken bitterly of propaganda and preparation. America relatively knows nothing of real war. The people of the United States do not want, from their comparatively safe position, to bring anguish upon other lands or races. Why do not our plain people demand of our Federal officers and representatives that the proved efficacious, sane methods—arbitrational or judicial—of settling international difficulties be put into action? Why should we commemorate armistice day—a day of peace—with sham battles or war games? Why profess to imitate "hell" and try to make it entertaining to the young? How grotesque, how silly!

Let us, who believe that our Lord was sincere, celebrate armistice day in our respective localities as a day of peace!

San Jose, California. 1927

What Young Friends Are Doing

Illuminating Letter From Germany

An interesting account of the activities of German young Friends came recently from Bertha L. Bracey, at the International Secretariat in Berlin. She expressed appreciation for the picture and message sent by the Young Friends General Conference, and says: "The splendid photograph of the Oskaloosa camp is circulating slowly around the groups. But it is not only the young Friends in Germany who are getting this, but quite a number of young people in Norway and Denmark who read either English or German.

"We have in the whole of the Yearly Meeting very few older Friends, most of them being people of under 45. When we speak of the groups, we do not mean that all these people are members of the Society of Friends. In fact, in many places there are only one or two Friends, and the others are those known as "Friends of the Friends."

"The Koenigsberg Group consists almost entirely of younger people. There are twelve children in this group. They have regular meetings for worship, and some of them, particularly Fritz Legatis and his wife, are very interested in the Polish-German problems, as they in East Prussia are separated from their own country by the Polish Corridor, and most of East Prussia is strongly nationalistic. Fritz Legatis has got together a group of students and young Socialists, and they form a very active and efficient Polish-German study circle. By dividing out subjects among their members they are able to cover all the fields such as economic relations, music, art, literature, political relations with Poland, etc. These young people have also been actively carrying pacifist propaganda with regard to Poland into as many circles as they can possibly open up for their message of understanding and goodwill. An important feature of this work is watching the German press for any notices of Poland and either supplementing or, where necessary, correcting these as they are often written with a strong anti-Polish bias. They do this work not only from their own knowledge, but in cooperation with a pacifist council of Polish youth which has been formed in Warsaw.

"Here in Berlin there are a number of very fine young people belonging to the actual Quaker group, but the bulk of the young people with whom we come into contact are members of our student's club. This club does not make propaganda for Quakerism, but tries to offer a neutral field upon which students of various nationalities can come together to meet one another and to understand those international problems which affect one another's country. We have found in the past, for instance, that the music group which

propagates nothing but good music, has been instrumental in bringing people of many nationalities together. Here there have been Russians, Poles, a student from Mexico, Bulgarians, Belgians, English, Irish, American, a student from Java, etc. Last winter we had an extremely interesting lecture by an expert on Music as the Language of Nations, and one of our own students is very much interested in Chinese and Egyptian ideas of music. Other groups in the circle are a Polish Study circle, a French Study circle and an English Debating Club. From time to time we have lectures on matters of international interest.

"In Nurnberg there is a very eager group of Young Friends from whom came the message to the Oskaloosa conference. They are particularly anxious to get in touch with young Friends in America and other lands. This winter they are all going to work hard at learning English, and an American Friend who has just been through has offered \$10 to the one who makes the most progress. I assure you it is not the \$10 that interests them, but the greater possibilities of international contacts which the English language brings. They come together fortnightly for discussions on various topics, and when they were first formed, they took a course in international heroes.

"At Fuerth (which is quite close to Nurnberg, though it refuses very decidedly to be considered as a suburb) there is also a group of young Friends. Most of the energies of this group are turned to Bible Study. In Sonnefeld, there is a group of

COURAGE

BY SARAH K. BOLTON

The hardest things to bear we never tell;
We wear a mask to every human eye;
We smile, and bravely answer, "All is well!"
But naught is hidden from the Deity.

How good it is that One can surely know,
And give the sympathy for which we yearn;
Strength in our weakness, patience in our woe,
And cheer to meet the worst at every turn

Of life's most crooked pathway. It is best
There are both hills and valleys on our way;
The level ground gives little for a test
Of brave endurance, or a strenuous day.

Fight hard or no one wins. Tell Him, aside,
Of all the disappointments, all the fears,
The wrecks of plans, the hopes unsatisfied;
But show the world no sign of loss nor tears.

young Friends forming the Quaker Settlement. There are ten or eleven young people who live a community life, working some acres of land, and taking in children from the big towns, some for months and even years, according to circumstances, and in the summer taking larger parties for a month or so as holiday guests. The wonderfully simple and self-sacrificing life of these young people is a very great stimulus. They have also a publishing business which is gradually getting quite well known, and seems to be establishing itself as a self-supporting concern.

"In Frankfurt there are also a number of keen young Friends and there is also a student club which has recently set up a Franco-German committee to deal with questions and problems concerning France and Germany. In addition to these groups there are isolated young Friends scattered up and down the country, and it is because of these and because the groups are new and numerically small that I am particularly anxious to have them in touch with young Friends of other countries, that they may realize that they do belong to a fellowship which spreads out over the whole world.

"Now about the Polish-German camp in Neuhauser, which was rather more Anglo-German than Polish-German. This was because it is extremely difficult for Poles to get out of their country unless they have a good deal of money. There were only five Poles in the camp altogether, instead of the fifteen we had been expecting. Wilbur K. Thomas and Gilbert McMaster were able to spend one day with us. In addition to lectures on Polish philosophy and Polish literature we studied such general problems as the basis of international understanding, social, political and economic. One of the most significant and interesting things was the presentation of the Quaker attitude to these general problems, which was presented chiefly through Professor Spira, a German Friend, and John S. Stephens, an English Friend. English Young Friends were represented by Joan Ridges, secretary of the English Young Friends work. It was extraordinarily interesting to see the response of these young men to the Quaker aspect of these problems, and I believe from this point of view the camp was just as valuable as from a point of view of German-Polish relations.

"You can imagine how pleased I have been since returning from Norway and Denmark, and seeing small, isolated groups of Friends there, to find that one of our Berlin young Friends feels a definite call to some kind of service in Scandinavia, and for this purpose she has learnt Danish and is now working hard at Swedish. I am very much hoping that she will be a very living link between German and Scandinavian young Friends."

Gentleness and kindness will make our homes a paradise on earth.

From the Templed Hills of West China

Robert Simkin Sees Improvement in Political Situation

I am writing from a temple in the hills near Kwanhsien about forty miles west of Chengtu. Margaret and baby Dorothy came up here July 15, but I remained in Chengtu to get some of the accounts completed and to help to keep the work going in Chengtu. I arrived here August 6.

About two years ago a horse road was built from Chengtu to Kwanhsien. Last year there was a fairly satisfactory auto-bus service between the two cities, but this year it has been almost impossible to run autos because the farmers along the road steal the planks which bridge the ditches carrying irrigation water across the road. Trips have occasionally been made by carrying planks on the autos and at many places one makes one's own bridge. This was the plan used when Margaret and Dorothy went up, and they reached Kwanhsien safely, although they did break two bridges and one of their own planks on the way. From Kwanhsien up the hill mountain chairs are used by such as are not able to walk.

I came by bicycle. Just as I was about to start early Friday morning, it rained heavily for about two hours, so I gave up the idea of coming that day and started to write letters and do some of the things I had not found time to do in my hurry to get off. I did not realize until it was nearly twelve that the sun was out and a breeze was drying up the road sufficiently to make it possible to travel. When I did sense the situation I ate a hasty lunch, locked the house and started out. My loads had already gone by carrier before the rain started. After I left the Chengtu paved streets the roads were very rough for eight or ten miles, but were dry enough to travel and I reached Pihhsien, seventeen miles from Chengtu, at 3:20, after two hours and ten minutes riding. I ought to have ridden more slowly, as it was very hot, and I should have done better if I had saved my strength for better speed later, in the cooler weather. When I reached Kwanhsien at 7:30 I was about all in and little inclined to attempt the hill which is an hour and a half's climb. In the middle of the afternoon I had eaten some rice and two eggs, and at Kwanhsien I was able to get another egg. I suffered most for lack of water, for of course it is unsafe to drink water along the road except hot water which does not quench thirst.

I had not seen my carriers at all, and so I had no bedding nor mosquito net, but weariness is a good sleep inducer. At the chapel in Kwanhsien I found two benches which, put together, made a good flat surface with a railing on each side,

and a chair at one end with my sandals on it served as a pillow. I have passed many a less comfortable night on a far softer bed. Mosquitoes trouble me less, also, than do many. In the cool of the morning I made the trip up the mountain, arriving in time for breakfast, and found all well.

Since I wrote last the political situation in Chengtu has improved very greatly. About a month ago the Communists showed some signs of increased activity, but subsequent events down river cooled their ardor considerably, and there has been no trouble. A week or two ago we were informed by one of the military officials that about the middle of the spring term the Communists planned to come out and break up the University in somewhat the same fashion as they did in Nanking. This plan was frustrated by the failure of the Communist party in Chungking where a gathering of radicals who were preparing a riot was fired upon and scattered by the authorities. Had the radicals succeeded there, our situation might have been very different.

Later the military leaders in the province fell to quarreling and there was severe fighting between General Liu Wen Hwei of Chengtu and Liu I Chiu of Yachow, the former winning and adding the military and taxation area of the latter to his own large holdings. For a time it seemed as if the conflict would spread to all the generals in the province, but the military leaders finally patched up their differences and decided instead to send an expedition against the communists in Hankow.

The agitation against foreigners seems to be subsiding very much, and one can sometimes go into the city and back without hearing a single curse. Even in the height of the agitation it was not the people as a whole who were ill disposed, but only the radical students and the soldiers. It is not improbable that eventually there may be a reaction strongly in favor of Christianity. It depends upon whether the Christian nations do the fair thing in their relationships with China. Certainly we have been thankful for every indication of a policy of patience with China and a desire to be a little more than fair toward her legitimate aspirations.

The University is faced with a hard problem in the matter of whether or not to register the institution with the Government. Recent changes in organization whereby a Chinese Vice-President has been elected and a majority of the governing body on the field is Chinese have made it possible to register under the regulations of the Northern Government, but the South-

ern Government has adopted regulations which make it almost impossible for a Christian institution to conform. Thus far we have been permitted to continue our work without registration, and we hope that time and responsibility will modify the Nationalistic demands so that by the time it is necessary to make a decision, conformity will not be impossible.

I have also referred to the great difficulty arising from the sudden exodus of so large a number of the teaching staff. The Chinese portion of the faculty has been largely augmented and strengthened, but the problem of securing an adequate staff is still very acute, especially if few workers return from Shanghai for the coming term. Plans are being made, however, to carry on even if no others do return, and we expect to open the autumn term September 8.

There is cause for great encouragement in the way a number of Chinese officers and members of the staff have shouldered their responsibilities. Not to mention several whose work has previously been commented upon, I may refer to a former graduate who has recently given a number of unusually fine addresses and whose work as a member of the Cabinet has been very valuable. The Registrar, a former graduate, and his assistant who graduated this year, have simply slaved in the office during a blistering hot July. If the University can continue to produce men like these and others who might be mentioned there need be no fear regarding its future.

Of course there are failures also to record. One graduate who was under appointment by the Government to a position of importance, thought to strengthen his position by a public renunciation of Christianity. Judging from what responsible non-Christian men in official circles themselves say, he has really lost far more than he has gained so far as they are concerned, to say nothing of his loss of the confidence and respect of his associates in the church. Fortunately there is only one such serious case to record. Every year the University continues to send back into the church, the schools and the hospitals a goodly number of strong men who are now carrying on under particularly difficult circumstances. We hope that the church in America and England will continue to stand back of them and help the struggling Chinese church to cope with the great problems which now confront it.

In this connection let me say how greatly we have been cheered by the numerous messages of sympathy and encouragement which have reached us during the past few months. They have been a great strength and help to us.

ROBERT L. SIMKIN.

Religion has been brought into the world in order to save men to themselves and to redeem our civilization. It is not a religion of retribution but of reconstruction, such as should obviate all necessity for retribution.—CHARLES H. PARKHURST.

WORLD NEWS AND DISCUSSION

The Monthly International Section of The American Friend

All communications regarding this Section having to do with contributions, and literature for review, should be addressed to John O'H. Harte, Modoc Point, Oregon.

CURRENT EVENTS OF WORLD IMPORTANCE

SACCO-VANZETTI:

Nicola Sacco and Bartolomeo Vanzetti murdered two pay-masters on April 15, 1920, according to the rendering of the Courts of the State of Massachusetts. They were, therefore, subject to the punishment of the State. In this case it was death by electrocution.

We do not criticize the ultimate findings of the Court, as we also believe the convicted men were guilty, but we do criticize the handling of the case. That two men who committed a crime in 1920 should only be punished for that crime in 1927, spending the intervening seven years in prison, is a satire on present-day justice in the United States. It could not have happened in England or, we believe, in any other nation comparable with these two countries in judicial procedure.

While we criticize the handling of the case we also protest against the sentence. We believe that if these two men had been sent to prison for life, there would not have been the national, and international uproar that there was over their sentence and death. Nicola Sacco and Bartolomeo Vanzetti gained international attention because they were Communists, but we shall continue to protest against capital punishment whether those who are sentenced are noted internationalists, or some criminal in a small town.

LEAGUE OF NATIONS:

We are agreeably surprised at events at Geneva during the Eighth Assembly of the League of Nations. We had expected that the present Assembly would have been but another step, in a series, towards final disownment of the League by its nation-members. This in view of the recent speeches of Sir Austen Chamberlain, but, more particularly, in view of the recent shelving of all important discussion to private conferences between the powers. The Scandinavian countries have consistently been upholders of the League, and thus, when Foreign Minister Lofgren, of Sweden, attacked the Council of the League for its failure to intervene in differences among the powers during the past year, he was warmly supported by the President of the Norwegian Chamber of Deputies (C. J. Hambro). M. Hambro criticized the League for its failure to agree on disarmament principles; for the big nations discussing important questions behind

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closed doors, and only discussing in public trivial problems.

Gustav Stresseman, German Foreign Minister, declared that Germany would sign the compulsory arbitration clause of the World Court of Justice protocol, and is thus the first great power to agree to this clause.

Sir Austen Chamberlain and M. Briand had, of course, to reply to the accusations that were hurled against them. They assured the Assembly, in honeyed words, that World peace was always their hope and objective, and that they were warm supporters of the League, and respecters of small nations. Indeed, Sir Austen Chamberlain went so far as to say: "We (Great Britain) make the League of Nations the basis of all our foreign policy...." This sounds magnificent, and we can only hope that when the Eighth Assembly adjourns, and the delegates return to their homes, that Foreign Secretary Chamberlain will remember his high-flown words and guide his foreign policy accordingly.

Lest it be thought that we are cynical of the League, we would deny the accusation. We are in sympathy with the League, but we are not in sympathy with some of its members side-tracking important issues and only discussing incidents that would be better relegated to the nursery.

NAVAL CONFERENCE REVERBERATIONS:

It must be extremely disconcerting to the British Government to have one of its delegates to the Naval Conference (and one who is also a member of the Cabinet), publicly condemn the instructions that he was given when he went to Geneva, and, as a consequence, resign from the British

Cabinet and declare: "I think success might have been achieved without any sacrifice of British interests..... I was out of sympathy with the instructions I received..... I believe that general reduction and limitation of armaments are essential to the world's peace and on that peace depends not only the existence of the British Empire, but even that of European civilization itself." It was Viscount Cecil speaking; one of the leaders in Post-War Europe to-day for the abolition of the old secret diplomacy; an advocate for the reduction of armaments, and for a new era of European co-operation. The results of years of patient peace education are beginning to fructify, if but exceeding slow.

CHINA:

There have been important developments in China during the past month. General Chiang Kai-Shek has resigned from his post as chief of the Southern Nationalist armies. The Northern armies have repeatedly failed to cross the Yangtze River. Most important of all, the Hankow and Nanking Nationalist governments have been united. Communism has been rejected; six communist members ejected from the Hankow Government. The Hankow Government has resigned, making Nanking now the "foundation head of Nationalist China." Soviet foreign policy has once more failed.

PERSIA:

Under the good offices of the League of Nations the problem of the traffic in opium and other dangerous drugs, has been under consideration. At the Eighth Assembly of the League, it was announced that Persia had accepted the League of Nations plan for the substitution of other crops for opium.

SOVIET RUSSIA:

Developments during the past month were: Trotsky, Zinovieff and Kameneff while declaring their loyalty to the defense of "country against imperialism," reserve the right to criticize the Committee's policies. These members are on the Central Executive Committee of the Party, and had been threatened with expulsion because of their non-agreement with Stalin. They have been retained within the Committee, and are, therefore, allowed certain freedom to voice their views prior to the annual Party Congress in December.

GRADUAL DEVELOPMENT OF IRISH QUAKERISM

The First of a Series on World Quakerism

BY ISABEL GRUBB

ALTHOUGH the links between English and Irish Quakerism are close, the group of Friends in Ireland are not a part of the London Yearly Meeting, but have their own organization since the earliest days of the Society. In the eighteenth century they were the leaders in the movement for strictness of discipline and for "plainness of speech, apparel and behaviour." Like English Friends they took an interest in the philanthropic movements of the early nineteenth century but were not as ready to break away from old established customs as were Quakers in England. The social conditions under which they lived in Ireland tended to make them conservative and upholders of authority because almost all Friends in this country are descended from Englishmen who came over at the time of the Cromwellian Settlement in the seventeenth century. Hence they loved their country but have usually been of those who supported the British tradition in it. Further, because of their isolation and strong Quietist tendencies, the Evangelical Revival of the eighteenth century affected them less than it did their coreligionists in England. At the beginning of the nineteenth century the Society in Ulster, the northern part of the country was badly weakened by separation which occurred there in 1800. Later, through the preaching of Stephen Grellet and William Forster many were led to join the Society, which became evangelistic as a natural result of the strongly Evangelical type there. This tendency was much emphasized by the new Revival which broke out in Ulster in 1858. Many Bible classes and Mission Meetings were set up and since that time Friends in the north of Ireland have been active workers in Sunday schools, Temperance organizations, Mission meetings, etc.

There is a large Friends meeting in Belfast, and there are smaller groups of Friends in the towns of Lurgan and Lisburn. Bessbrook, a village

built by the late James N. Richardson for the employees in his linen factory, is also a Quaker centre. Besides this there are isolated farmers who are Friends chiefly in the eastern part of the province. Indeed except for the Friends in the linen industry, Quakers in Ulster have had more to do with agriculture than with any other occupation. Two boarding schools have been carried on by Friends in that part of the country. At the end of the eighteenth century John Gough had a private school at Lisburn. This was taken over by Friends officially, and has since been a boarding school for boys and girls from about ten to sixteen years of age. It is now under the Headmastership of C. F. Spencer Smith, and officially recognized by the Government of Northern Ireland; the pupils work for the examinations approved by the Ministry of Education for Northern Ireland. Of the other school, Brookfield, mention will be made later. Friends in Ulster form about one-half of the total membership in the country; they constitute Ulster Quarterly Meeting and

number about eleven hundred. Those in the province of Leinster in the eastern part of the island are about eight hundred, and are in Leinster Quarterly Meeting, whilst those in the province of Munster, in the south of the country, number three hundred and form Munster Quarterly Meeting. The few Friends in the province of Connaught to the west are mostly members of Leinster Quarterly Meeting.

The disproportion between town and country is more marked in Leinster than in Ulster; Dublin is a strong Monthly Meeting with a number of activities; it consists of four meetings in the neighborhood of that city and two or three small country meetings which once were separate Monthly Meetings. There are also small groups of Friends in County Wexford and in the centre of the island. Friends in Leinster and Munster are usually engaged in business in the cities and towns, but a few are manufacturers; scarcely any are farmers now.

In 1921 Mountmellick School which was managed by Leinster Quarterly Meeting was given up. It had originally been a boarding school for both boys and girls, but after the middle of the nineteenth century the Quaker boys from the south of Ireland were sent to Waterford and the girls were educated at Mountmellick.

Dublin Friends have various organizations connected with their meetings, such as Mothers Meetings, Sunday Schools and Mission Meetings. They have also an Extension Committee which arranges for lectures and week-end conferences. In July of this year a very successful Summer School has been held for Irish Friends at Lisburn, which was the outcome of the work of this Committee, although the lecturers were English Friends connected with the Woodbrooke Extension Committee.

When the Evangelical Revival which had had such an effect on Ulster Quakerism reached the south of Ireland, the

FROM THE MOUNTAIN TOP

THE article contained in this issue, entitled, "Irish Quakerism," is the first of a series on "World Quakerism." This series is being introduced so that Friends will appreciate the world-wide scope of Friends' activities. These articles will give an up-to-date interpretation of events in other countries as they affect the Society; they will give us useful information regarding the work that is being carried forward at our different Quaker Centres, and we trust that they will renew Friends' determination to see that this work does not perish, but, instead, that these Quaker embassies may be extended in their work of reconciliation, co-operation and genuine helpfulness. Not only are the different Centres engaged upon some particular work of usefulness, but the Centres are educating Society, as a whole, into the wider appreciation of the brotherhood of man.

* * * * *

Isabel Grubb, author of Irish Quakerism in this number, is resident at Rathgar, Ireland, and is the author of "Quakers in Ireland," published recently by Allen & Unwin, England, and which will be reviewed in a forthcoming number of *World News and Discussion*.

Dorothy M. Hill, who writes in this number on "The American Position toward China," is on the staff of the Foreign Policy Association, New York City. Miss Hill has personally visited China, and we believe can speak with authority on that country.

Dr. O. Edward Janney, author of "The Japanese Immigration Situation" in this issue, is the superintendent of the Department of Peace, Committee on Social Service, a sub-committee of the Central Committee of Friends' General Conference.

* * * * *

The second article on "World Quakerism" will be issued in our next number (November), and will be interesting reading. We also hope to have an article from the League of Nations Association, New York City, and a report from the recent conference at the Institute of Pacific Relations. We can thus assure our readers that our Section continues to become more and more interesting as we progress.

JOHN O'H. HARTE.

September 15, 1927.

leading Friends there were still Quietist in outlook, and deprecated such creaturely activities as arranged mission meetings, especially if hymns were sung. As a consequence, the younger Friends, who were filled with enthusiasm for the movement, were many of them forced to look outside the Society for the work to which they felt called. They became a strengthening influence in the Church of Ireland and among the Plymouth Brethren. There was therefore no revival in the Society itself in Munster as there had been in Ulster; the number of Friends in the south has dwindled, meetinghouses have been closed and sold, and now there are only four regular meetings in Munster, Cork, Waterford, Limerick and Tramore.

The old Quaker boarding school at Newtown, Waterford, still flourishes, however; indeed under new arrangements, made in the last couple of years, it seems to have taken a new lease of life. The Headmaster, Arnold Marsh, and his staff are keenly active Friends who want to make it in the future as it has been in the past, an asset to Quakerism in the south of Ireland. It educates both boys and girls and has a flourishing Montessori department.

It is certainly true that changed economic conditions have had a very considerable effect on the reduction in numbers. There were many Quaker millers in the fertile parts of the country whose trade has left their descendants; and these sons and daughters of old Quaker stock have had to go to the cities or to England to find a livelihood. Again, the sale in the market towns of Ireland of the products of the big English manufactories through the agencies of English firms has diminished the number of small traders and

shopkeepers of whom many were of Quaker descent.

As for the work of the Society as a whole in Ireland, Irish Friends share with English in the activities of the Friends' International Service Committee; indeed it is an Irishman who is Chairman of the Board of the Friends' Foreign Mission Association) (Charles E. Jacob, Dublin—Ed.), and there have been Irish Friends working in all their fields. Some Irish Quakers joined in the work on the continent of Europe, both during the War and after it, and one or two are still working there. They also unite with other Protestant sects in movements in which they are mutually concerned. Many Friends are interested as individuals in various organizations for the betterment of social conditions. Some take part in Educational work, others in Temperance, or in Scout Movements, etc.

The school at Brookfield, Moira, in the north of Ireland, was until recently connected with the Society officially, but is now in the private ownership of a Friend. It provides an elementary education for the children of the neighborhood, many of the agriculturalists in that district being connected with Quakers. There is also in Ulster a small day school at Richhill for the children of Friends and others.

Many Dublin Friends are interested in the Rathmines Junior School, the headmistress of which is a member of the Society; it is also much appreciated as a preparatory day school by parents of all denominations. There are therefore five schools exerting a Quaker influence in this country.

During the last years of the British government in the south of Ireland, a number of Friends were acting as magistrates and a few in other public positions, but since the Irish Free State came into being the services of unpaid magistrates have not been made use of. Although very few Friends are in public office under the Free State, Friends in that area have accepted it loyally. Several Irish Friends represented their country in the English Parliament during the nineteenth century, and in the Senate of the Irish Free State today there are three members of the Society. The most important of these is James G. Douglas, who, for the first four years of its existence, was Vice-Chairman of the Senate.

The Yearly Meeting which was held in Dublin last May proved that Irish Quakers though few in number, still form a living organization, taking an interest in affairs outside Ireland as well as those more closely connected with the country itself. One well attended session was held on the Industrial problem, and it was seen that there are Irish industrial questions which differ with those with which English Friends are concerned; similarly in the session on Education one subject touched upon was that of the teaching of the Irish language in the schools of the Irish Free State. Yet, if there were peculiarly local problems before the meeting, there was too, a sense of fellowship with Friends everywhere; two members of Philadelphia Yearly Meeting who were present were closely questioned about Quakerism in America, and the company of a number of English Friends, some of whom had been working in China, brought us into sympathy with the East as well as the West.

THE AMERICAN POSITION TOWARD CHINA

BY DOROTHY M. HILL

THE feeling of the American people toward China has traditionally been one of friendly sympathy. Our own early history, our belief in the right of people to an independent and sovereign life, our faith in the representative form of government, such as China is seeking today, make this attitude the most natural reaction in the world.

Soon after the Revolutionary period, traders from the Atlantic seaboard went to the East on long, dangerous voyages, carrying on a three-cornered trade between Europe, the Indies and China. The element of commercial risk was great, and lacking any governmental support of the sort furnished European traders, early American merchants found it to their advantage to adopt a conciliatory policy in dealing with the Chinese. A friendly basis of negotiations was laid, and long term credits were established, from which developed the well-known expression: "A

Chinaman's word is as good as his bond!"

When, in 1842, European nations entered into relations with China, the United States followed suit for the primary purpose of obtaining equal commercial privileges. The first United States treaty contained a most-favored-nation clause, granting to the United States privileges which China might at any future time give to nationals of other foreign powers. This clause, originally intended to provide for equal commercial opportunity, was later inserted in all treaties between the powers and China, and has served as a device by which all nations have been able to secure for themselves any privilege gained by another power from China, regardless of the method by which that privilege was gained.

During the middle of the nineteenth century, difficulties of the foreign powers in dealing with Chinese officials led to friction, which resulted in open warfare, be-

gun at Canton, and later, in 1857, carried north to Tientsin, in order to secure recognition of equality from the Manchu government, heretofore willing to deal with foreigners only indirectly through a viceroy sent to Canton. In both Oriental and Occidental minds an attitude of superiority over the other was dominant. On one side the expression was aggressive; on the other defensive.

Great Britain and France sought the co-operation of the United States in the hostilities of 1857, at Tientsin, but America, while giving a tacit approval, refrained from active participation in the plans for chastisement. The American Secretary of State at this time, replying to a British representative urging co-operation, said in part:

"True wisdom...dictates the observance of moderation, and discretion, in our attempts to open China to the trade and intercourse of the world. To be safe and

successful the effort must be the work of time, and of those changes which time gradually brings with it."

And, when negotiations for the Treaty of Tientsin were carried on, America, through the operation of the most-favored nation clause, obtained without cost all that was included in the treaties of the other powers. Through supplementary treaties these privileges have since been widely extended and clarified.

Our policy of peaceful negotiation laid the basis for a friendship which increased steadily during the years that followed. At the end of the nineteenth century, when the scramble among the European powers for "spheres of influence" was at its height, the United States enunciated the Open Door Doctrine—based on the two principles of equal opportunity of trade and integrity of China. (The "Open Door Doctrine" is otherwise known as the Hay Doctrine, and was advanced in 1899 to prevent the partition of China among the European powers—Editor). While the dominant motive was less altruistic than some of our enthusiastic countrymen have claimed, it was, nevertheless, of real benefit to China in the restraint it imposed upon other powers, and, undoubtedly, it further welded friendship between China and the United States.

The severity of the punishment imposed upon China after the Boxer rebellion was appreciably diminished through the efforts of the American negotiators, and, as is well known, America returned the Boxer indemnity payments to China for educational purposes and thereby further gained in popularity.

During the first part of this century, when China was in the market for railway and administrative loans, the United States, by insisting upon equal participation, and fair terms, further upheld the Open Door Doctrine and prevented serious encroachment upon Chinese sovereignty.

The Great War diverted attention to Europe, but the Washington Conference, summoned by the United States, redirected the eyes of the world to the Pacific, and China. When China entered the war as an ally of Great Britain, it was with the expectation that she would receive a new and better position in the world of nations. She was disappointed at the Versailles Conference, but entered the Washington Conference with renewed hope of regaining some measure of her rightful sovereignty. Treaties were drawn up, and promises were made, but delays in ratification occurred and China again grew pessimistic. Because the United States had taken the original lead in calling this Conference criticism was naturally directed against us for not pushing the good work begun at the Conference to an early consummation.

In negotiations with the foreign powers China has ever found that the greatest

stumbling block to progress in adjusting the old, unfair treaty agreements to meet the new conditions existing today, has been foreign diplomatic insistence upon unity of action among the powers.

As an early example of this, in 1902 and 1903 China negotiated treaties with Great Britain, Japan, and the United States, which provided for an increase in her tariff rates, and for the gradual abolition of foreign extraterritoriality. Ratification was conditional upon a unanimous acceptance of the provisions by the other treaty powers however, and as it was never obtained, China's first efforts to regain a measure of her sovereignty failed.

A more recent example was the Peking Customs Conference, held in the fall of 1925, in accordance with provisions laid down at the Washington Conference. Disputes arose among the powers gathered at the Conference over the amount of tariff China should be permitted to levy on different classes of goods, and the disposition China should make of its increased revenue. Two countries, such as Japan and the United States, export to China quite different classes of goods, and they are therefore not equally affected by the tariffs. The delegates from the various nations were primarily interested in protecting their own commerce at this Conference, and in securing past loans made by them to China with the increased tariff. No solution was discovered, therefore, and only an agreement in principle was drawn up, granting tariff autonomy to China, as of January 1, 1929, by which time China was to have abolished her provincial taxes (likin).

In the early spring of this year, at the time of the Nanking disorders, the business community of Shanghai, made up in good part of Americans, loudly called for drastic and unified action among the powers, and there is no doubt that many American diplomatic and consular representatives urged such a course as the only solution for the critical state of affairs engendered by the attack on foreigners.

Although in the matter of actually protecting the residents the powers had acted separately in China, unity of action was again resorted to over the Nanking outrages. Five weeks were necessary before the powers were able to agree, however, upon the contents of the identical notes which they simultaneously presented. Eugene Ch'en, the Hankow Foreign Minister, realizing the impasse that unity of action had invariably created in the previous dealings of China with the powers, replied to each country separately. The answers were not considered satisfactory, and the diplomatic representatives met again to "consider appropriate measures." Between the powers there was sharp disagreement over the course to be followed, and this was further complicated by the split among the Nationalists, making it

extremely difficult to place responsibility where responsibility was due.

Opinion in America was definitely sympathetic toward China. Motion pictures of foreign troops in Shanghai, and propaganda leaflets, designed to stir up feeling against the Chinese, "back-fired." Through the press student bodies and organizations interested in our foreign affairs made it known that the majority of American public opinion was absolutely opposed to any attempt at coercion of China. Finally America officially made known that our policy was to be of conciliation, and that "our actions will at all times be those of a friend, solicitous for the well-being of the Chinese people." In a very short time Great Britain announced a similar policy of watchful waiting, and Japan, France and Italy quickly followed suit. To a limited extent unity of action again prevailed, therefore, only this time it was a new unity, with the United States in the lead, following a course of friendliness.

But, in addition to the question of maintaining unity of action, there is still the question facing all Americans today who are eager to see the United States take a constructive step toward really helping China. Is our negative policy enough? Further delay only increases China's doubt of the sincerity of our statements. On January 26, 1927, Secretary Kellogg publicly declared America ready to negotiate in regard to new and just treaties "with any government of China or delegates who can represent or speak for China,"—but this was addressed to the American public, not to China! Almost a year has elapsed in the meantime. A similar willingness has frequently been expressed by governments of China, north and south. If the United States really intends to make her action positive she should make the first move, as the offender toward China, to demonstrate her good intentions. She is big enough to do this, and she can well afford to. Indeed from purely selfish motives she would gain much thereby in Chinese goodwill. There are in China statesmen who command the respect of the large mass of Chinese, who would be satisfactory representatives for all the groups concerned, if America would take the initiative and definitely indicate her readiness to begin negotiations. To insist upon the establishment of an organized, unified government first, may mean a delay of years, since one of the main friction points of disorder in China is imperialistic privilege. Real evidence of good faith on our part would at least bring the matter to a head, and prove to the Chinese that, Russian doctrines to the contrary notwithstanding, it is possible to get fair treatment from the foreigner by other means than force. Such a move on the part of the United States would be statesmanlike and convincing. Sooner or later it must come and delay only increases Chinese bitterness.

THE JAPANESE IMMIGRATION SITUATION

BY DR. O. EDWARD JANNEY

THE Act of Congress in 1926, the effect of which was to absolutely exclude all immigration into this country (the United States) by the Japanese, was so unjust and cruel as to create in the minds of that proud and progressive people a feeling of bitter resentment. This feeling, in the course of the time that has elapsed since the passage of the Act, has lost some of its bitterness, but the Japanese feel, as keenly as ever, their sense of injustice at being considered as unworthy of entrance into the United States. This feeling, under some circumstances, might lead to open disagreement between the two countries that might eventuate war.

The Japanese people are patient, however, and sincerely believe in the goodwill and sense of justice of the mass of the American people, and have decided to wait until our people are ready to repeal the act and place Japan upon the same quota basis as the European nations. This would allow the Japanese to send us only one hundred persons a year, but it would at once show the goodwill of our people towards them, and restore the happy relations that once existed between the two countries.

In view of this situation the Peace Department of Friends General Conference decided that no better work for peace appeared for the present than to do what is possible to restore the good feeling between this country and Japan. Also, that no better way was open than to join forces with the American Friends Service Committee in this endeavor. When this idea was suggested to the Service Committee it was very warmly received, and the movement placed in charge of the Inter-Racial Section of the Service Committee, acting, in this matter, with the writer.

Upon studying the situation, it has become evident that the first step to be taken is to inform the American people as to the facts of the case, and when that has been accomplished, and not until then, to press for a repeal of the Act of 1926.

To meet this need of the education of our people as to the facts of the situation, a pamphlet covering this point has been carefully prepared, and will soon be issued to a selected and influential list of people throughout our country, to be followed by press releases and other means of reaching the people.

In a letter I received from our representative in Japan, Gilbert Bowles, he said: "I am very glad to know that the American Friends Service Committee is taking a new and definite interest in the question of righting the wrongs done by the American Exclusion Act.

"As to the attitude of the Japanese people toward the Exclusion Act, this is all summed up in what has been said in many ways and at many times, namely, that so

long as the Exclusion stands as the law of the United States, the Japanese people will continue to feel deeply that a wrong has been done, and that the passing of time will not make it right.

"At different times since the passing of the law, word has come back to Japan that various Americans believe that the Japanese people have, after the first emotional excitement, adjusted themselves to the situation, and that were it not for a few misguided Americans who keep the subject before them, they would, ere long, practically forget the existence of the law."

Gilbert Bowles states in his letter that about a year and a half ago, publicity in America was given to a statement, purporting to have been made by the son of a Baptist missionary, to the effect that were it not for the Americans who keep the Exclusion Law before the Japanese people, they would cease to attach any importance to the question. Baptist missionaries in Japan made a very careful search for the existence of such a person, but, up to the present, no trace has ever been found of him, and, even though he might have been located, his would only be the expression of opinion of a few as over against the considerable judgment of practically all of the American missionaries in Japan.

"The outstanding leaders of Japanese thought in relation to American-Japanese problems have exercised remarkable self-control, and have retained a large degree of confidence in the recognized purpose of a large section of the American people to do the right thing by Japan, even though the time for the realization of this may be delayed," Gilbert Bowles goes on to say, "but when these same Japanese leaders get word, as they occasionally do, from the United States, that their silence and restraint are taken advantage of for purposes of propaganda in America, they are deeply moved and sometimes query whether their silence has been for the best.

"But even when they are feeling this way, they remain convinced that as the passing of the Act was the responsibility of the American people, so too must the repeal be by the American people; and that this can be accomplished only as the American people themselves are convinced of a better way to deal with the problem."

This work for the relief of the Japanese situation has the written commendation of David Starr Jordan, Oswald Garrison Villard, Lucia Ames Mead, Bishop Brent, President Henry C. King, William Allen White, former Governor William C. Sproul, President S. Parkes Cadman, Frank A. Vanderlip, General John F. O'Ryan, Rufus M. Jones, President W. H. P. Faunce, and others.

The educational work herein begun will probably take years of effort, but the move-

ment will go forward until justice to the Japanese people has been secured.

Reviews

Books mentioned may be obtained through the Friends Book & Supply House, Richmond, Indiana. Where there is no publication charge for interesting booklets received, we have given the name and address of the publishers, so that our readers may send direct for these. Literature is listed under countries, for convenient reference.

CHINA

Early this year China received great publicity in the newspapers, and in the current magazines. She deserved it, and she deserves it now. China, as a "problem" for careful study is but in infancy, and those who would know China in the future, could not do better than begin that study now. The September number of *Asia* (35 cents) contains a most informative article by Thomas F. Millard ("China and the Powers"). Vincent Sheean, who is reporting for the North American Newspaper Alliance in China, contributes an article in the October *Asia* on the leaders of the New China, (Some People from Canton"). For a very informative account of modern China we would also mention the June number of *Current History* (25 cents) which is a China number.

JAPAN

In the light of Dr. O. Edward Janney's article in this number many of our readers may care to pursue the study of Japan further. For readers that have limited time we would mention the following booklets, issued by the Japan Society free of charge. "Syllabus of Japan," "Japan-Questions Answered," "Story of Japan's Contributions to Civilization," and "The Story of Silk." These may be obtained from the Japan Society, Inc., 36 West 44th Street, New York City.

PACIFIC PROBLEMS

The Institute of Pacific Relations, Honolulu, Hawaii, has recently started the publication of a monthly news-sheet. The two sheets thus far issued (August and September) are summaries of speeches from the recent conference at Honolulu. It is our opinion that this news-sheet (*Pacific Data*) is of chief use for placing on a bulletin board, and we are inclined to believe that this is the intention. As such it is interesting. But we hope that the Institute will, in the near future, issue a magazine really worthy of the Institution and the work that it is doing.

LEAGUE OF NATIONS

The recent Assembly at Geneva has re-awakened interest in the League. The small-power revolt against the big-nation con-

spiracy was decidedly interesting reading. Therefore anything about the League is of special interest at this time. *Round The World*, a monthly news-sheet, issued by the League of Nations Non-Partisan Association, 6 East 39th Street, New York City, is interesting as a bulletin board sheet. It is issued for this purpose expressly by the Educational Departments of the Association, and is issued for young people. Our schools, colleges, meetings, and Sunday-schools, will be the better for having this sheet on their bulletin boards monthly. There is no charge, we believe, although we do not doubt but that the Association will appreciate all the financial assistance that it can get. *League of Nations News*, issued by the Association monthly, 1.00 per year, 24 pages to issue; gives, month by month, a comprehensive account of happenings at Geneva. Professor Charles Hodges, of Washington Square College, New York University, also contributes a "Monthly Digest of World Affairs," equal, if not superior, to the summaries in some of the Quality Group magazines.

EUROPE

Germany has never accepted her Eastern frontiers as imposed upon her by the Versailles Treaty. She is particularly grieved over the Polish "Corridor," which, while giving Poland access to the Baltic Sea, slices Eastern Prussia into two with no land communication between. This is ridiculous, of course, and is the basis of an interesting work by the Foreign Policy Association, 18 East 41st Street, New York City: "German-Polish Relations (25 cents) 16 pages, magazine size, with map of Eastern Germany and the disputed frontiers.

Italy keeps the nations of Europe continually a-tremble, and a careful study of Italian foreign policy, and its development under the great (!) Signor Mussolini, is interesting. The No More War Movement, of England, has issued such a work. Candidly, when we saw the title, "The War Danger," and noted that it was but 39 pages in length, we considered that we were to be bored with some anti-war propaganda literature that is not worth careful consideration. We were very agreeably disappointed, if "disappointed" be the word. This book is a most informative, and authoritative, account of post-war developments in Europe, with particular reference to Italian foreign policy. There is no empty-opinion offered to confuse the serious student, but, instead, a bare recital of facts. And facts generally are more conclusive than any argumentation. This is, in short, a book to be read, and, more, a book to be kept. Price 25 cents, from the Book and Supply House, Richmond, Indiana.

INTERNATIONALISM

The Fellowship of Reconciliation, England, publishes monthly an interesting journal: *Reconciliation*, price 15 cents. The August number contains an interesting article by Dr. Henry T. Hodgkin, who wrote in the September Section: "Wanted: A Christian Understanding of China." In

Reconciliation he writes with particular reference to Nanking. Roger H. Soltau writes on "Christianity and Communism," an article worth reading and remembering.

WAR DEBTS

The debts will remain under discussion until they are paid or cancelled. "Balance of International Payments to the United States," issued August 31st, 1927, by the Foreign Policy Association, 18 East 41st Street, New York City, is therefore well worth reading. Many informative tables are listed.

UNITED STATES

The suggestion by Briand for a treaty to outlaw war with the United States received considerable support in this country on its report in the press. The National Council for Prevention of War, Washington, D. C., dealt, in its July *News-Bulletin*, with the matter very fully, and, we are glad to see, also, in the August *Bulletin*. The *Bulletin* is 25 cents a year.

LATIN-AMERICA

Nicaragua has ceased, for the moment (but only for a moment), to occupy the attention of American public opinion. It will return, that is sure, and therefore, when we are not impassioned by the conflict, a careful study of Nicaraguan-U. S. relations is very interesting and helpful for further reference. Of course Nicaragua cannot be considered by itself, without also taking into consideration the foreign policy of the U. S. toward the Central-American Republics, and the republics of South America. We would therefore urge that the September number of *Current History* (25 cents) be carefully read. This issue is a special Latin-American Number. Not only is the American (U.S.) standpoint presented, but prominent Latin-American citizens have voiced their opinions, among them being: Baltasar Brum, Former President of Uruguay; Santiago Iglesias, Secretary Pan-American Labor Federation; Moises Saenz, Mexican Under-Secretary of Education, and Rafael R. Altunaga, Counselor Cuban Embassy, Washington.

SPECIAL

As we go to print we have received an article by Miss Elizabeth Green, who wrote in the September Section on "New Trends in the Pacific." The article received, "Pacific Relations at Honolulu," will be published in our November number.

J. O'H. H.

END OF OCTOBER WORLD NEWS SECTION

DEDICATION AT EMPIRE, SOUTH DAKOTA

About a year ago, Theodore Foxworthy together with the pastor, Martin Williamson, canvassed the community receiving subscriptions for building a new church suitable to the needs of Friends at Empire near Vale, South Dakota. They met with a splendid response and were given much encouragement. A full basement was built in the fall of 1926, and during the winter

the erection of the building was steadily progressed under the direction of C. W. Hanson and William Hockett.

On Sunday, September 28, the house was fittingly dedicated, which was one of the outstanding events of recent years. Representatives and visiting ministers were present from Newell, Arpan, Nisland, Bellefourche, Sturgis and Rapid City, besides Friends delegates from Aurora and Harmony monthly meetings over 300 miles away. Friends were much pleased to have present Stephen C. Berry and family from Rapid City. He is a son of Susan B. Sisson Jones, a former pastor under whose leadership the meeting was started here about twenty years ago.

The meeting was favored with the splendid talent taking part in the different sessions of the day. At 10:00 a. m., Estella Foxworthy, missionary secretary of Nebraska Yearly Meeting, gave an interesting talk to the children. The dedicatory sermon by Theodore Foxworthy, superintendent of Nebraska Yearly Meeting, showed much thought and insight into the essentials of real progress and success. He stressed the need of cooperation not only with one another but with God.

A splendid dinner was served in the basement at the noon hour to about 300 people which was followed by social intercourse, family reunions and renewing old acquaintance.

In the afternoon, following a song service, the pastor gave a general report of the financial situation and the present need, when subscriptions amounting to more than \$1200 were taken, covering the present indebtedness and providing for future improvements. The building has a main auditorium, two class rooms, a cloak room and a hallway. The dedicatory prayer was offered by Eli Perisho and Congressman William Williamson, brother of the pastor, gave an address on International Justice and World Peace. He had given much time to the study of this question and believes in a world court separate from the League of Nations, unhampered by the dictates of world powers that shall take the facts about disputes between nations and give decisions according to international law as it may develop from time to time.

In the evening, Eli Perisho gave a very able sermon on the Modern Trend of Evangelical Thought, showing that the church in general, while having drifted from the true way, is turning back to Jesus Christ.

The song service at each session was led by D. G. Radcliff, Methodist minister from Tripp, S. D., who expressed his pleasure in this opportunity for fellowship with Friends. "God be with you till we meet again" was sung as a fitting close to this most remarkable day in the history of the meeting.

The saddest sight in the world is that of one who once walked with Christ, and now walks apart from him.—J. STUART HOLDEN.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

MORE CORRESPONDENCE ON WORSHIP

Editor THE AMERICAN FRIEND:

I am glad to see the articles on worship in late numbers of THE FRIEND. Perhaps I may say that not all silent meetings are lifeless. I like the expression used sometimes by earlier Friends, that there was "a precious covering" over the assembly. I remember hearing my father say, after attending a meeting which, I suppose, was nearly, if not quite, silent, that it had "seemed as if the whole meeting were worshipping." Only the presence of the Holy Spirit can bring such a "covering." It is beautiful, but *perhaps* it is rare.

Whittier says of a silent meeting:

"And in the silence, multiplied

By these still forms on either side,

The world that time and flesh have known

Falls off, and leaves us God alone."

But surely something between complete silence and a program which gives no opportunity for service other than singing and preaching is, as a rule, better than either. A heartfelt testimony from a Christian business man, from a young person, or from any other Christian may be just the message that God would use for good.

E. SIMKIN

Poplar Ridge, N. Y.

Editor THE AMERICAN FRIEND:

I have been watching with much interest, the various articles which have been appearing recently in THE AMERICAN FRIEND in regard to worship. The letter of Eliza Armstrong Cox in the issue of September the 15th entitled, "How Shall Friends Worship?" has moved me to express my opinion. Although I am young I feel that I have a right to speak in view of the fact that the youth of today will very largely determine the policy of the church in the next fifty years. The ideas which I will here set forth were partly stimulated by the very fine discussions on worship at the Young Friends General Conference held at Oskaloosa this year. At this Conference I felt that the Young Friends of the country were vitally interested in our manner of worship and its improvement although they have not expressed their views publicly as freely as have the older Friends.

A short time ago I read Bruce Barton's new book, "What Can A Man Believe," which is a very searching criticism of the modern Christian church. This book, coming from a layman, seems to me to be doubly significant. Mr. Barton describes the development of the Christian church

up to and including the present and even goes so far as to take up the role of prophet and tell us what he sees in the future of the Christian church. He says there was a time when there were urgent needs for a preacher. In the pioneer days the people were so busy with the work of wresting a living from nature that there was little time for social intercourse, reading or anything of cultural benefit. In those days the church was the natural place where people gathered for their social and community life and the preacher was the only one who had any leisure to read and in his sermons he passed this reading and cultural knowledge on to the people.

But today, he says, everyone has enough leisure time to read a great deal, possibly even as much as the average preacher reads, and so anything which the preacher says is very likely to be nothing new to the congregation. Of course a preacher like everyone has new ideas which he incorporates in his sermons but no one has enough new ideas to fill up a half hour once or twice a week. Bruce Barton goes on to describe the church of the future as a place where people go to have direct communion with the Almighty and the minister preaches only on special occasions such as Christmas and Easter, when he really has a message to give to the people.

But what is this but the teaching of the early Friends? As near as I have been able to discover from reading, George Fox laid his great emphasis on the leading of the Inner Spirit which is the hand of God within each one of us. He believed that all men and women alike are equal and that each one can have direct communication with God and that everyone can preach if God directs him to. Upon these principles the Quakers built their meetings. They met together in silent meeting to commune directly with God and then if anyone felt moved of God to speak he spoke in meeting.

Now let us look at some of the present day results of this type of worship. As near as I have been able to observe from my associations with young Friends from all over the country at Oskaloosa and at other times too, the people from the vicinities where silent worship is in use are more alive than those from other sections. They have a much larger vision of the meaning of Christ and of service to humanity. Now I do not wish to be mistaken. These results may not be due to silent meetings but surely this does show that silent worship does not kill the meeting. And it is a fact that in the sections where preaching is used the meetings are not making any phenomenal growth.

My concern is that silent worship be not crowded out of Friends meetings and that the preaching which we do have in our meetings be more in line with the trend of present day affairs taking into account the widespread and universal education of the people of today and their many opportunities for cultural and social contacts. And let us not drift to the opinion that the preacher is our priest and that we must do what he tells us and forget that we can talk directly to God and be guided in that manner.

GEORGE A. SCHERER.

Kokomo, Indian.

Editor THE AMERICAN FRIEND:

I have read statements in THE AMERICAN FRIEND concerning meetings for worship being held on the basis of silence. I do not know the meaning of such a statement.

In my early years I attended many meetings that were held entirely silent, and others where there was little expression. From the expressions concerning meetings for worship I gathered the impression that the basis of such meetings was the leadership of Christ, and the leadership of the Holy Spirit. Silence was the result, when the Holy Spirit did not lead to vocal service. Such vocal service was always in order.

If I were asked to define a meeting for worship, I would say that it is a meeting together of a body of believers without a program, followed with the development of a program under the direct leadership of the Holy Spirit. While silence does have a place in public worship, the great danger lies in the fact that the Holy Spirit is being dethroned and driven out of our meetings for worship, and man is usurping His authority. I once attended a Yearly Meeting and I noticed that in the most important meetings for worship there was no chance for voluntary prayer, but the leader said, "We will be lead in prayer by brother———" It is time we crown Christ the Lord of all, and do it here and now.

A. M. BRAY.

Fresno, California.

Editor THE AMERICAN FRIEND:

My age is such that I can remember when there were no Sunday schools. A few years before my life-time, the leading membership upheld the idea that the Holy Spirit was the religious leadership, above the Scripture. Different doctrines were preached by some of the leaders in the church which caused several divisions, and at the beginning of my days, there were not nearly as many Friends in the world as there were at the death of George Fox, the originator of the Society of Friends.

The younger generation of the Society of Friends then believed that the end of the Society was coming. So they decided to try and do something which would be a benefit. Therefore, in many places, they

organized First Day Schools in the summer time only. At the beginning of these Schools, there were but very few recorded ministers of the Society.

When the First Day School first started there was no printed matter from the Scripture. The Bible was the only thing the school had to study from, and the teacher would select the chapters that they thought were suited for their classes.

Soon the belief became strong that doctrines preached must be in accordance with the Scripture, or it would not be of the Holy Spirit. This stopped the divisions and in twenty-five years after the First Day School started, hundreds of evangelistic ministers were recorded.

Then the membership increased and a number of new churches were organized throughout the United States. Many missionaries came forward, and were sent by the churches to foreign countries, trying to comply with the directions of Jesus Christ who said, "Preach his Gospel to the Whole World."

Thirty years after the First Day School commenced, the Yearly Meetings indorsed and acknowledged the great beneficial work of the Sunday School, and connected it with the work of the Church to make people believe in Jesus Christ. In many meetings, the First Day School was loved and carried on the full year.

At the close of the Sunday School, the membership would assemble in the seats at the hour recorded in the minutes of the meeting. They remained in silence, with their minds on the Heavenly Father in worship. After a few silent minutes of worship, many prayers were made. Then the preaching and testimonies were given. Often the members testified that the testimonies and the text of the sermon that the preacher used, were strongly impressed upon them, during the silent moments of worship, that being the proof of what Jesus Christ had said; that when two or three were assembled for worship in his name, he would be with them.

It was then the belief of the Friends that just two things were the wholly important matters of the church: silence in Spiritual worship, praying, preaching and testimonies during the service. All of these pertained to Jesus Christ, as he was at the head of the service which was for him.

In the year 1868, the heads of the Indiana Yearly Meeting made a declaration that the statement above was the correct way for the Friends Meetings to be carried out. God is a Spirit, and they that worship him must do it in Spirit and Truth.

In accordance with the teaching of the New Testament, and in harmony with Friends ideas, past and present, may our worship be dictated by the Holy Spirit.

WM. S. ELLIOTT.
Fairmount, Indiana.

Adopt the pace of nature: her secret is patience.—EMERSON.

FRIENDS APPROVE THE NEW SECTION

Editor THE AMERICAN FRIEND:

With my renewal for the coming year, I want to express my appreciation of the new department dealing with international affairs. Some such feature I recall in my childhood acquaintance with the *Friends Review*—probably the first reading of a political nature which I did, although I was brought up on political discussion. At this present time reliable news of such matters is especially needed since most of our newspapers are notably unreliable, sometimes neglecting and sometimes perverting important information. This department is doing, I think, a Friendly service.

MARY G. CHAWNER.

Evanston, Illinois.

Editor THE AMERICAN FRIEND:

I want to express my appreciation of the "World News and Discussion" section of THE AMERICAN FRIEND as contributed by John O'H. Harte. It is a valuable addition to our church paper and enlarges its usefulness.

I also enjoy the "Correspondence" section and feel that expression from concerned Friends can be very helpful, when presented in the right spirit, and free from unfair criticism of the point of view of others.

In fact I have been much pleased with the manner in which THE AMERICAN FRIEND has presented the interests of the Church, and compliment the Editor on his skill in improving its value.

LINDLEY M. BINFORD

Portland, Maine.

RECOMMENDS CAUTION

Editor THE AMERICAN FRIEND:

It would seem wise to be very cautious in amending the Discipline at the Five Years Meeting as suggested by S. E. Nicholson in your issue of September 22nd. It must not be forgotten that our Discipline is in use in Canada, and such an amendment as is proposed would be very misleading in the Meetings there.

I am fully aware that our country is in great need of bringing more influence to bear on its people through the medium of its churches in support of prohibition. This need was forcibly brought home to me on the steamship in which I returned from South America this autumn. The behavior of a number of the Americans was disgraceful, in drinking strong drink and in worse sins. I doubt however if we should commit ourselves to support any national policy, at least hastily. Some enterprising spirits might be plausible enough to succeed in rewording some other query in terms of national policy, and a change of policy in detail might put us in a very awkward position. As an example, I might point out

that the present Prohibition law is so drastic in some unnecessary details, that today two sections have, in effect, been held unconstitutional. If the law had been less drastic it would command more respect from Judges and therefore be more workable.

If some sections of the law had defined certain acts as *prima facie* evidence of guilt, these sections would have been equally effective, and not unconstitutional as is now the case where they say the acts are proof of guilt.

Sincerely,
EDWARD THOMAS.

316 West 93 Street, New York City.

A REPLY IN THE BONDS OF LOVE

Editor THE AMERICAN FRIEND:

I had just about decided not in any way to answer the article of Alfred Young in the issue of the 25th ultimo, relative to the Mormon Church in Salt Lake City, when your later editorial seemed to call for a reason why one did not tell what he knew of the matter. I feel very sure that from reading and associating with that church and its members I know perhaps more of them, their history, present conditions, religiously, materially and otherwise, than any Friend living. In view, however, of the peace principle which has been one of our cardinal principles since our earliest beginning, I must decline to enter into any discussion which would lead to bad feeling by any member of that church. That our church may know that I am acquainted with them I need but to say that I first lived nearly seven years in a city where they had a Bishop and his flock; moved from there to Salt Lake City where I had rooms with a Mormon family for six months; worked a large part of that time under a Mormon foreman; aided for one week in tabulating the questionnaires from the last draft during the great war, gratis, in the state house which Mr. Young admired; later working in smaller cities with many of them; so that I yet have very dear friends among them, of whom one man with a Catholic wife is the best. His wife is just as kind as he is, and in all these nearly thirteen years, I have been able to carry on in accord with that principle of peace so dear to us without a single squabble with any one of them regarding the church, but know that Mr. Young's information and deductions from it do not show the true situation.

I am still trying so to live and speak that the overseers of our Monthly Meeting may make a clear answer to the query that I have heard in my boyhood so often answered lamely as follows: "Tale bearing and detraction are discouraged, but not altogether avoided." Doubtless my readers will understand me. I am praying for the blessing of our Father to rest upon His church throughout the whole world.

EDWIN H. EASTERLING.

Newberg, Oregon.

Are We Backing Them Properly?

How Our Young Friends Are Giving Themselves to Others

The summer months brought a variety of experiences to many young people through the auspices of the American Friends Service Committee. The first venture of the Peace Caravans was most successful, and the several members of the teams are very enthusiastic about this new method of reaching the rural communities particularly with the peace message. The Home Service workers, filling positions in various settlement camps, have sent us just as enthusiastic reports concerning their summer's work and the challenge that it offers to young people.

Six college students spent the summer as counselors in settlement camps and settlements in Chicago, Cleveland, Kansas City and Wilmington (Delaware). Two girls were returning for their second summer of such work. It was an entirely new experience for the others. Their reports tell of nature study classes, of dramatic clubs, of swimming and hiking parties, of the many interesting experiments in encouraging group cooperation.

Their days and evenings were busy ones. Anyone who has ever taken a group of boys and girls to the zoo, or off on a day's picnic, can imagine the strenuous hours of a settlement camp! baseball and tennis and volley ball to superintend and parties to arrange, hand work classes for younger children, week-end camping trips to organize—are all a part of the counselor's program.

Two girls were counselors in camps for Indian girls—one at the Haskell School in Lawrence, Kansas, and the other at Genoa, Nebraska. They spent several weeks helping the girls at the camps to have a happy, healthy vacation. Incidentally, their interest in the Indian was decidedly stimulated. One girl wrote: "I was disappointed to find that many of these Indian girls are losing many of their native customs. It seems that in our association with other races and nationalities we expect them to become too much like us, and I believe they are the losers." That is a comment which should make us all stop and think.

The four girls who worked at Sleighton Farm, a Girls' Training School, near Philadelphia, have had various experiences as Assistant Matrons in the dormitories, and as group leaders for different phases of the work in the fields—all of the field work being done by the school girls. They have enjoyed helping the girls produce plays and pageants, and they know through experience that the majority of these girls, sent to the Farm by the Municipal Court of Philadelphia, are normal, happy, human beings, capable of developing into useful citizens, through the wise direction of the school.

Now this Home Service work goes right on through the winter. And it is interesting to note that for this year we have very definite groups. A number of college graduates are training in colored schools. Several with whom we are in close touch are at Hampton Institute and the Calhoun School in Alabama. Some Penn College students are at the Tunesassa Indian School, at Quaker Bridge, New York; while at Sleighton Farm four Earlham girls and one graduate from Penn College are serving as teachers or as heads of dormitories.

Down in the Southern Mountains, living and working with a little known group of Americans, descendants of adventurous pioneers who crossed the hills from Virginia just after the Revolutionary War, there are six Young Friends—at Berea, Community Center. Penn, Whittier and Hindman, Pine Mountain and the Smith Nebraska Central Colleges are well represented in the Kentucky hills this winter. And one young friend from Swarthmore, Pa., a graduate of the School of Industrial Art, is already enlisting the interest of Swarthmore's indefatigable Sewing Circle in the work in which she is sharing down in the southeast corner of Kentucky.

Many Young Friends and others have found through the Home Service Section various ways to share in developing a better social order. It may be through teaching in a colored school, or working in city settlements with the foreign born, or living in the Kentucky mountains with some of America's very own people, or teaching a group of fellow employees in a frontier lumber camp in Canada. And what a wealth of information the sum total of all their experiences would mean for the Society of Friends if we could make these young people feel that their local groups were back of them and interested in their work and anxious to know about it! The placements for this winter are as follows:

Ava F. Frazer, Tunesassa Indian School, New York—Teacher.

*Emmet M. Frazer, Tunesassa Indian School, New York—Teacher.

Mary L. Moninger, Sleighton Farm, Pa.—Teacher.

AraBelle Mott, Smith Community Center, Ky.—Teacher.

†G. Theodore Standing, Berea College, Ky.—Teacher.

†Winifred B. Standing, Berea College, Ky.—Teacher.

*Lester Swander, Provident Assn., Kansas City, Mo.—Staff Member.

Clay Treadway, Hampton Institute, Va.—Teacher.

Doris Weesner, Sleighton Farm, Pa.—Teacher.

Wilma Wilcox, Hindman Settlement School, Ky.—Teacher.

Frieda Rinden, Sleighton Farm, Pa.—Teacher.

Martha E. White, Quicksand Branch of Hindman Sett. School, Ky.—Teacher.

Barbara Jenkins, Pine Mt. Settlement School, Ky.—Assistant.

*Mary E. Mott, Calhoun Colored School, Ala.—Teacher.

Lawrence Auld, Calhoun Colored School, Ala.—Teacher.

Elizabeth Peters, Sleighton Farm, Pa.—Teacher.

†Agnes Paris, Sleighton Farm, Pa.—Teacher.

Wyonia I. Faulkner, Tunesassa Indian School, New York—Teacher.

Note: * indicates second year of service.
† indicates third year of service.
‡ indicates fourth year of service.

QUARTERLY MEETING AT NEW SALEM

Kokomo Quarterly Meeting of Friends was held at New Salem near Greentown, Indiana, September 23-25. Messages were given at the meeting on Ministry and Oversight by E. Howard Brown and Jefferson Ford of Marion, a returned missionary from Africa. At the business session reports were given by delegates in attendance at Western Yearly Meeting. The question was discussed, What shall be done with members who move within the limits of another meeting and do not want their right of membership transferred? The subject chosen for discussion at next meeting was, Should gifts be acknowledged to others than the minister? Friday evening, Jefferson Ford gave a very interesting account of Friends mission work in East Africa, to a well-filled house.

Saturday morning a service of song was conducted by Ola S. Oatley, and Homer G. Biddlecum, pastor of Courtland Avenue Friends Meeting, spoke on the Miracles of Jesus, and Jefferson Ford on the Importance of Worship. Reports were given on different departments of work and from Ina Peterson, chairman of delegates to the Yearly Meeting. The Quarterly Meeting in December was changed to the third Saturday of the month instead of the fourth which is so near the holidays, and will meet at the Courtland Avenue meetinghouse, Kokomo.

The crowning meeting was Sunday morning. After a period of worship and song, Jefferson Ford preached the Word, basing his sermon on Paul's message to the Ephesians. Christ is head over all to the church which is chosen out of the world with a message to turn men from darkness to light, from death to eternal life. God's presence was manifest in all the sessions as Friends met in his name and sat together "in heavenly places" in Christ.

Endurance is nobler than strength, and patience than beauty.—RUSKIN.

Friends European Workers Confer

World-Wide Character of Quakerism Stressed

The presence of Carl Heath and Wilbur K. Thomas on the Continent of Europe at the same time was the occasion for calling a conference of the C. I. S. and the A. F. S. C. European workers and a few of the leading Quakers in each European country at Geneva, Switzerland, August 25, 26, 27. Alfred Lowry and Henri Van Etten represented the French field; Gilbert L. MacMaster, Bertha Bracey, Hans Albrecht, Frank Bradbeer, Elizabeth Fox Howard, the German; Emma Cadbury, Headley and Beth Horsnail, the Austrian; Jane Pontefract, the Polish; Ethel Cooper, the Greek; Bertram and Irene Pickard, Alexander and Edith J. Wilson, the Geneva Centre. There was no representative from Russia. The English Friends were represented by Carl Heath, Fred J. Tritton, Edith Bigland, Edith Pye, Dr. Hilda Clark, Harry T. Silcock, Herbert and Constance Crosland, John Stephens, Ethel Behrens, Effie Heath. The American Friends were represented by Wilbur K. Thomas, Lucy Biddle Lewis, Maria C. Scattergood, Samuel and Alice Pennock, Alfred C. and Ella Garrett, Elizabeth Chase, Pauline Terrell, Sally Smith, Grace Rhoads, and Olive Haviland.

The purpose of the meeting was to discuss the future of Friends' work in Europe in the light of what has been and is being done. The questions discussed were: the purpose of the work; the place of religious ministry and the establishment of Friends meetings; the autonomy of the workers on the field; the relation of the home committees to such a field as Germany where a national organization exists; the responsibility of the home committees to the long-time workers; the financing of the work; the responsibility for work already undertaken; and the need for accepting the challenge to undertake work in other fields, such as Mexico, China, etc. These subjects opened up the way for a real heart to heart discussion of the nature and character of the work.

Why should the Society of Friends continue to exist as a separate organization? What special work should Friends undertake to do? What is our real mission in the world?

SENSE OF CONFERENCE RECORDED

The following minute was adopted by the conference as a summary of the discussion:

"We have considered the nature and purpose of our international service. Wilbur K. Thomas has pointed out the many varied types of Quaker groups throughout the world whom we must bear in mind and whose sympathy and interest we must enlist if our concern is to be effective as the service of a world community for the whole of mankind. In the history of our Society the emphasis has been more especially on the individual concern, but in the international service we have come into a

strong sense of the importance of individual concerns becoming the corporate concern of the whole Society in which individual Friends of all Yearly Meetings can and should share. We think that the purpose of our existence as an organized group for international service is to express the life of inward spiritual religion and to demonstrate the practicability of the application of the teaching of Jesus in personal, social, political, economic and international life.

"We have felt the need of facing up to the question of whether our present concentration upon certain countries in Europe should be revised, so that our energies and resources might be devoted to answering calls from other fields. We think that, although a change of method or a shifting of emphasis may be necessary as the life of Friends develops normally in any particular country, such development should not result in the withdrawal of the vital contribution of Friends from other countries, which together with the national element makes up the international quality of the service. The calls from other countries need consideration and should be followed up as way opens, but not to the detriment of work already undertaken.

"In considering the challenge that as a result of many years' work no great leader has arisen in any country to carry the Quaker message widely among his own people, we have felt that it is not so much in the purpose of the Society of Friends to seek to produce dominating personalities as to bring about a community of men and women consecrated to the service of the Kingdom of God. With the development of indigenous Quaker groups which are facing the responsibility of carrying on the life of the Society, we feel that the right conception is that of a universal fellowship of seekers rather than of an Anglo-American organization or of foreign Friends cooperating with Friends of England and America. We have come to realize the world-wide character of the Society of Friends to-day, in which there are no more foreigners but all are fellow-citizens in the Kingdom of God."

The conference closed with the feeling that Friends must make far greater efforts to demonstrate the Christ way of life. We cannot hope to meet all the needs but we

can make an effective demonstration of how they can be met. The feeling of unity and fellowship with Friends everywhere was strong throughout the gathering, for the members seemed to realize that no small group could carry on effective work without the hearty fellowship and cooperation of all the members of the Society. The conference also indicated that Quakerism in Europe is a factor to be reckoned with and that Friends not only are feeling their responsibility but are actually seeking to be of service.

LOS ANGELES FRIENDS REPORT PROGRESS

For a long while the Friends of Los Angeles Meeting have owed THE AMERICAN FRIEND readers some report of progress. The editors and the readers over the country cooperated beautifully in the effort to break forth into bigger work, in a better location and a more suitable building. Furthermore, Friends have assisted in locating members of other meetings who have moved here. This is often difficult since people here move so often and many other duties take the time, so that now the meeting needs further help in locating the addresses of Friends residing here.

The attractive new building has now been occupied for sixteen months. During the first year the meeting grew in practically all lines of work. Frank W. Dell started us off with a constructive course of evangelism, we participated in a community vacation Bible school, in much of the cooperative peace work of the city, in the Church Federation work and especially in the city-wide evangelistic campaign in the spring. During the year sixty-one new members were received, adding greatly to the strength and spirit of the meeting. Ten of these came through the young people's department.

Indications are for an even better year ahead. At the September Monthly Meeting, there was the largest attendance for the past four years. It was thrilling to note that nearly half of those in attendance were under forty years of age. It is the plan that this year each monthly meeting shall be preceded by a dinner, to enable the men to come from their work in the various parts of the city directly to the church, and to interest the young people in the business of the meeting. Another slight change is in the Sunday evening service, where varied programs are to be put on by the different departments and organizations within the meeting.

Almost overwhelming are the tremendous opportunities here in this great and growing city. The eagerness with which the work is welcomed by the various church organizations in the city, the growing need for the message of Friends in the life of the city, and the limitless opportunity all make us conscious that we ourselves are our only limitation, and intensify the eagerness with which we look for more members and greater strength.

AMERICAN FRIENDS SERVICE COMMITTEE

WILBUR K. THOMAS,
Executive Secretary

Correspondence and remittances,
20 South 12th Street

Clothing shipments,
15th and Cherry Streets
PHILADELPHIA, PA.

QUAKERDOM • AT • LARGE

Four Young Friends are now members of the staff of Hampton Institute, Hampton, Va., namely: F. Raymond and Cecilia Jenkins of Indiana, Lester Perisho of Iowa, and Clay Treadway of Kansas Yearly Meetings. There are also at least three Friends on the staff of Berea College, Kentucky.

The death notice for Sarah H. Newlin in the issue of September 22, did not make clear that she had lived in Plainfield, Indiana, for more than fifty years. Lest many of her friends might fail to recognize the right person, her daughter requests that this further information be given. "While she was born in Wayne County, Indiana, she moved when a child to Illinois then back to Plainfield where most of her life was spent and most of her friends were made."

The eleventh Yearly Meeting of Friends in Japan was held at Takahagi, where lives T. Osaki, the founder of the Takahagi meeting. While learning the printing trade more than twenty years ago he was brought into contact with Friends and became one and then, on moving to Takahagi, he started a meeting in his home. The group has grown in numbers, so that a Monthly Meeting has now been established, held in a little white-walled meetinghouse, built through the faithfulness of a Christian business man.

Alta Hoover of Oskaloosa, Iowa, who spent two years in Jamaica as companion to her daughter Luella, sailed from New York on the Santa Marta, September 28. She is returning to Jamaica at the urgent request of the Foreign Board and the Jamaica Mission to serve as a mother to some thirty girls who will enter Happy Grove Girls School at Seaside this fall. Gladys Smith Jones and little daughter, who have been spending the summer with relatives and friends in Iowa, and her husband, F. M. Jones who has been in New York on business, returned to Jamaica with her.

According to announcement made in a local Wichita paper, President W. O. Mendenhall made formal announcement at the chapel exercises, September 28, of the successful conclusion of the campaign to add \$250,000 to the endowment fund of Friends University. With the added endowment it is announced that the institution now has assets totaling \$1,000,000, including the valuation of the college plant at \$350,000. Conditions having been met for meeting the standards of the North Central Association of Colleges and Secondary Schools, the authorities of Friends University will apply for re-instatement at the regular

meeting of the Association to be held at Chicago next March.

"Who are the Sentimentalists?" is the title of a discriminating book review which appears in *The New Republic* for September 28. The book reviewed is "Capital Punishment In the Twentieth Century" by our young English Friend, E. Roy Calvert, known to many of our readers. The review is unreservedly commendatory and in itself gives a discerning interpretation of the deplorable situation in America in which there has been quite a general demand for the restoration of the death penalty in those states which have abolished it. The reviewer states that although the book is written primarily for the British reader, its detailed analysis of the problem and clear presentation of argument will commend it to American readers.

Many American Friends who, in connection with their attendance upon all Friends London Conference in 1920, made a tour of the Friends' reconstruction area in France, will remember that at Clermont-en-Argonne they met Ralph Whitely of Indiana who, following the close of the reconstruction and relief work in that section, had stayed on to live with the French people and be of continued service to them. He has remained in France during the intervening years, having only recently returned to this country. Since his departure for France his parents and brother have removed to California where he hopes to visit them before establishing himself again in some occupation. This is the background of the inquiry which he has published in *THE AMERICAN FRIEND* seeking for some one with whom he may make the western trip.

Ernest Pettifor of Lake View Farm, Gaylord, Michigan, informs us that one or two slight errors in the account of Elizabeth Fry Parker in our issue of August 25, is causing some misunderstanding and embarrassment. A Life of Elizabeth Fry was said to be written by her granddaughter and people have been writing him to enquire about it. While Elizabeth Fry Parker was a granddaughter of the great prison evangelist of England and was known to him before her marriage to J. M. Parker, the book he has was compiled by her daughters from various sources, written by Susan Corder and published by Henry Longstreth, 738 Sansom Street, Philadelphia, Pa. The church mentioned was a little frame structure built from funds sent her by her aunt, and once stood near where he now lives. He visited the grave with Mildred B. Allen, the evangelist, and related the story but some of the facts became twisted in trans-

mission. He speaks very appreciatively of Mildred B. Allen's work in that community.

Professor H. E. Harris of Whittier College, Whittier, California, returned on September 5 from a most successful tour of Europe in the interest of the International Rotary Club. He spoke in twenty states before leaving America and in almost every country in Europe on his plan that each Rotary club create a special committee to cooperate with people in other countries in promoting goodwill and international peace. He was received most cordially in all the places where he spoke. England and Ireland definitely accepted the plan while Switzerland and Belgium gave hearty cooperation. France and Italy are more inclined toward nationalism than any other countries. In Switzerland he worked on a plan for the exchange of young people in college and industry. Mrs. Harris and their son Richard and daughter Marjorie joined him in Ostend, Belgium. While touring Europe by auto, they crossed three of the highest passes in the Alps and traveled through tiny villages in Switzerland, Germany and Belgium unfrequented by foreign tourists.

We are indebted to Gilbert Bowles for a copy of a recent issue of *The Japan Advertiser* published in Tokyo in which he calls our attention to a significant leading editorial entitled, "After Four Years." The editorial writer comments upon Tokyo's distinctly informal and perhaps superficial commemoration of Japan's earthquake disaster. He compares it with the contemporary and what appeals to him as the more impressive observation of Armistice Day in London. This he characterizes as also informal, but speaks appreciatively of the deep spontaneous feeling of seven millions of people which gives it a power "which few public spectacles of this age possess." He characterizes the simple framework as "the silence, that long two minutes, when the broken breathing of the multitude rises like a sigh in the wintry air and when the slow strokes of Big Ben seem calling the other world as this world stops." The writer continues: "The inventor of the mass silence—was he a Friend?—invented a twentieth century ritual in the world of approaches."

Impressive exercises of recognition and farewell were held at Earlham College, September 30, in connection with the departure of Wilfred Jones as Earlham's ambassador of good will to Japan. Thomas R. Kelly of the faculty outlined the nature of this unique project and effectively interpreted its significance, after which short addresses were made by Robert Fatherly

on behalf of the student body and by Mayor L. A. Handley on behalf of the City of Richmond. Fitting response was made by Wilfred Jones, after which the principal address of the morning was made by Mr. Tamura, Japanese Consul at Chicago, who with his wife, journeyed to Richmond to express appreciation of the spirit of the enterprise. Earlham feels happy in its representative who, born in Cuba, the son of the well known Friends' missionaries, Sylvester and May Jones, has an international background suitable for such a mission of international good will and understanding as he is undertaking. After a year spent in university work in Japan, he will return to finish his college course at Earlham when he will attempt to interpret to his fellow-students what he has learned and experienced in the Land of the Mikado.

Our readers who remember the recent article by J. Passmore Elkinton in regard to the Doukhobors in Canada, will be interested to know that Peter P. Verigin, son of the late Peter Verigin, Doukhobor leader who was killed in a railway accident in British Columbia in 1924, arrived in the United States on the S. S. Berengaria at New York 9-16-27. He was accompanied by the widely known Russian author and former literary secretary to Count Leo Tolstoy, Paul I. Birukof, who came as his interpreter, and also apparently hoping, during a temporary stay, to aid in the establishment of the Doukhobors' own school in Canada. Peter Verigin and Paul Birukof were met on arrival at New York by Michael Kasokoff, of Verigin, Saskatchewan, First Vice President of the Christian Community of Universal Brotherhood Ltd., which is the name of the Doukhobor Canadian community corporation, and on behalf of Friends, by J. Passmore Elkinton. The party hastened west via Montreal, Ottawa and Winnipeg on business matters, and were unable to accept an invitation to visit Friends in Philadelphia at this time. Both Peter Verigin and Paul Birukof, however, expressed the hope that they would be able to visit Friends communities and especially some of their schools and colleges at a later date. Friends Colleges in the West are being asked to forward to them, their catalogs and other explanatory information.

NEWS OF OUR MEETINGS

For three years Denver, Colo., Friends have wanted a vacation Bible School and finally succeeded in having one though rather later in the summer than most schools. The organization was largely due to the persistence and optimism of the superintendent John Kohout. Charles Mott had general oversight, Harlan Jones, Gertrude Jones and Leona Dean had charge of the Intermediates, Mrs. B. F. Henshaw and Flora Henshaw, the Primary and Kindergarten, and Lena Mott of the music. These were all volunteer teachers and their

splendid work was much appreciated by the meeting at large. In spite of the lack of equipment and proper working space, the school was a success beyond expectation. Children of several different denominations attended, among them three Catholics.

The following has been received from the clerks, Sylvetta Fellow and Gail Freeman, with the request from their meeting that it be given publicity through this paper: "To whom this may concern: This is to certify that Courtland Avenue Monthly Meeting in Kokomo, Indiana, Quarterly Meeting, at their last monthly business meeting, held Thursday evening, September 15, 1927, deposed Jessie Snow from the ministry because of her insubordination to the church. Signed in and on behalf of Kokomo Quarterly Meeting on Ministry and Oversight, held at New Salem, Indiana, September 23, and directed to be forwarded to THE AMERICAN FRIEND for publication.

H. Orville Jones has found it necessary through physical inability, throat and eye trouble, to give up his work at Plummer, Idaho, and has moved temporarily to Palo Alto, California. He writes, "While our daughter is at work in the graduate school of Stanford University we shall 'mark time' near the campus. We note that there is a meeting of the Society of Friends held in this place and hope to be able to meet with them as soon as is practical. We hope to engage in some form of religious work as the way may open."

The Gasport Friends Meeting, Gasport, N. Y., was favored during the first two weeks of September in having Harry R. Keates of California in their community. He ministered acceptably on Sunday mornings and evenings, and also at a special meeting of the pastoral committee, at which problems belonging to the meeting of min-

A CALL FOR ORCHESTRAL INSTRUMENTS

Dear Young Friends:

I am very happy to be in charge of the music department of Friendsville, Academy, and to know these splendid boys and girls. Surely there can be no more fertile field for "Kingdom" seeds. Just now my work is restricted to music appreciation, group singing and lessons in piano.

We want so much to begin a school orchestra but this presupposes instruments which we do not have. I am sending for my own cello, and are there not among you a few violins, saxophones, trumpets, clarinets, etc., no longer in use, which you will send me here to become the property of the school. We shall be very grateful for any orchestral instruments which can be spared.

Hurry please.

MARY A. SPRONG.

Friendsville, Tenn.

istry and oversight were discussed. Friends in this section were very glad to renew acquaintance with this Friend, who formerly was engaged in pastoral work within the limits of New York Yearly Meeting. Gasport Friends have for the summer season been trying the plan of having for the Wednesday night prayer meeting a picnic group, sometimes at one of the homes or at Barker Beach on Lake Ontario or at the church, in which each family brought their own food and eating utensils, and then had a picnic supper together as a group, after which prayer meeting would be held or, if it was the case of monthly meeting, the business meeting would be held. These meetings have been occasions of inspiration and enjoyment to all, and the plan has increased attendance considerably, as well as interest. At the August Monthly Meeting five of the young people were transferred from the associate to the active list, and the Sunday following, August 28, was used as an opportunity of emphasizing the importance of this step and welcoming these young people into a deeper fellowship in the meeting. On September 11, Rally Day was held in the Sunday school with a large attendance and the promotion of pupils from lower to higher classes where age and school attainment justified.

A very successful revival was held at Goldsboro, N. C., September 4 to 21 with Tilman Hobson of Pasadena, California, evangelist and Clarence Cosand of Damascus, Ohio, singer and choir leader. Each of them were efficient and satisfactory in their part of the services and did excellent team work in harmony with the wishes of Tennyson Lewis, the pastor, and also of the church. The gospel messages were faithfully borne to the hearers and many were turned to the altar for a place of prayer, some for conversion, others for renewal of former covenants. Six young people volunteered for a life of service as way may open. Many took advanced ground in Christian service. Goldsboro has been looking forward for some time and praying for a revival. Prayers and effort were truly answered when from time to time many came flocking to the altar both young and old. The church feels it has had a wonderful uplift and that the good work will continue as final results.

An incident of more than passing interest to the people of Unadilla (N. Y.) Friends Meeting and their friends was recently celebrated in an appropriate and friendly manner. A number of years ago it became necessary for the church to acquire a property which has always been known as the parsonage farm consisting of fifty acres of land with house and other suitable buildings. At or near the time of purchase the house was remodeled and enlarged. The financial burden of this purchase and these improvements was so heavy that a mort-

gage was placed against the property which amounted, some weeks since, to fourteen hundred dollars. This summer, although without a pastor for a time, the people determined to make an effort to discharge the obligation. Funds were soon subscribed and later paid sufficient to pay the debt in full. The arrival of the future pastor gave an additional incentive for a get-together meeting, so, on the evening of September 26, the people of the church and community, with a number from the near-by village of Unadilla, met at the church to enjoy an evening of social intercourse, to return thanks to Heavenly Father for his goodness, and to partake of the bountiful repast provided by the ladies of the community. The new pastor and his wife, Henry M. and Anna M. Vore, formerly of Iowa were very appropriately welcomed, as were their son-in-law and daughter, Valentine Krumm and wife, who have recently arrived on the field, also from Iowa, to take pastoral charge of the meeting at West Branch, New York. An impromptu program was given, including religious songs, talks by people of the community and village, and the public burning of the mortgage by the pastor. It was a time of special felicitation to the residents of the community, and the friends of Unadilla Meeting will be glad to know that the incubus of debt and mortgage no longer hangs over the church property and that there is a most excellent feeling of good-fellowship prevailing.

The Pastoral Committee of New York Monthly Meeting has issued a letter at the opening of the fall season, through the secretary, expressing greeting to all members and attenders of Twentieth Street Meeting. It invites specific suggestions that might be included in the conscious aim of the meeting for the ensuing year whether in deepening the spiritual life or enlarging the scope of practical work. Members are asked to think out their ideals for the meeting and state them frankly and a synopsis of the answers will be presented at the congregational meeting on October 19. Two members have a concern that there should be a school for children during the early part of the First-day Meeting hour and this began October 2. Friends were requested to send names of children who might attend this school.

OAKWOOD SCHOOL NEWS

On September 13, the Oakwood School at Poughkeepsie, N. Y., opened its doors to welcome students to begin the 132nd year of its existence. The faculty had gathered several days to discuss plans and make preparations for the work of another year. On Saturday morning, several members of the Board and intimate friends of the school met with them in an earnest meeting for worship.

On Sunday morning, the Faculty group attended Poughkeepsie Meeting and in the

evening they drove to Clintondale Meeting across the Hudson. The topic, Education a By Product was discussed by William J. Reagan, principal, Wilbur Kamp, pastor of Poughkeepsie Meeting and Emmett W. Gulley, Field Secretary of the Yearly Meeting.

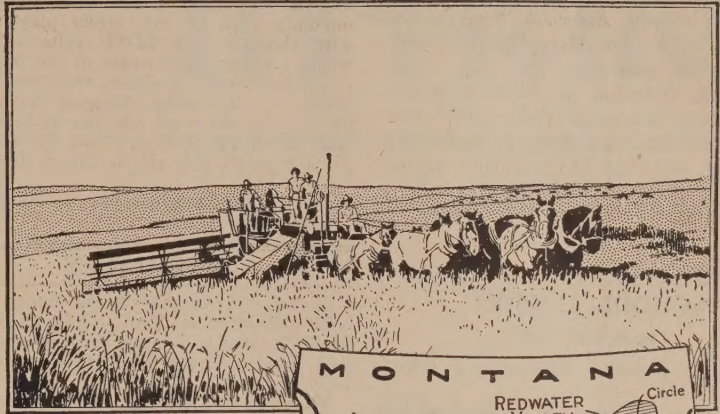
Among the 115 students enrolled are representatives from China, Cuba, Canal Zone, Virginia, Vermont, Pennsylvania, New Jersey and various parts of New York State. At the opening chapel, Ida Parker, former member of the faculty and John I. Lane,

President of the Board, brought messages of greeting and William J. Reagan spoke.

That evening through the kindness of friends Mrs. Baker, a reader of remarkable ability, presented Shaw's well known play "Pygmalion." Her rare gift in understanding and interpretation made this occasion one of great value as well as pleasure. She spent an hour the next morning sharing her appreciation and interpretation of poetry which she made vivid by reading several selections.

Mr. Lawrence Hall, the father of one of

MONTANA'S RICH REDWATER VALLEY OPENED BY NEW RAIL LINE



Tracts are available for large scale farming in the Redwater Valley

**Choice of 500,000 acres
only \$10 to \$20 an acre**

RAPID development of the great farming country in the Redwater Valley of Southeastern Montana is seen in the opening of 1,000,000 acres by a new branch line of the Northern Pacific Railway running 63 miles from Glendive.

Here the Northern Pacific will sell direct to farmers a half million acres, obtained from the U. S. Government, at prices ranging from only \$10 to \$20 an acre, with 20 years to pay. Taxes are extremely low—only 10 to 16 cents an acre. Special advantages are available to neighbors and colonies desiring to settle together.

Diversified or mixed farming is successful throughout this area. Corn has increased by hundreds of thousands of acres in the last few years in Southeastern Montana. Hog production has grown rapidly. All classes of livestock are raised. The dairy industry is getting a good start.

Communities already are established. Churches have been built. Schools are open. There is progress

ahead. With the coming of the railroad markets will be closer. More farmers will come in. Land values will increase.

The Northern Pacific Railway will help farmers in getting started right. Settlers are wanted who seek a real chance for themselves and their families. The Northern Pacific will send a representative to talk the matter over, if desired. Investigate this opportunity. Let us send you booklets, prices and easy payment plan. All sent free.



MAIL COUPON!

J. M. Hughes, Land Commissioner,
Northern Pacific Railway Co.,
Drawer 139 St. Paul, Minn.

Without obligation on my part please send all information about Redwater Valley Country.

Name
Town
State

the new students and a Y. M. C. A. Secretary to China for several years, spoke to the student body on Sunday evening. His intimate contacts in Shanghai made his speech on "Youth in China" both vivid and interesting.

The faculty of Oakwood attended the opening Christian Association meeting at Vassar College. Dr. Harry Emerson Fosdick was the speaker.

Although Oakwood has been in session only a short time, already the school program in all lines of activity is quite fully developed and the characteristic school spirit has displayed itself in the various relationships.

INTERNATIONAL SUNDAY SCHOOL LESSON

October 16, 1927

Elijah in Naboth's Vineyard: I Kings 21:5-10, 16-20.

Ahab, king of Israel, in addition to his regular capital at Samaria, had established a second one at Jezreel, probably for rest and recreation. Near the royal palace was a plot of ground which Ahab wanted very much, and which belonged to a citizen of Jezreel named Naboth. Ahab talked with Naboth and offered to buy the plot, or to give him another in exchange for it. Naboth refused to let it go, on the ground that it was an ancestral inheritance with which he could not part. Met with this refusal, Ahab went home to sulk.

5. *Eatest no bread.* "Bread" here means food in general. Ahab was so displeased that he could not eat his dinner.

6. *Money.* That is, silver ingots. Coined money was not known in Palestine until some 300 years later. *He answered.* Notice that in quoting Naboth's reply, Ahab omits his perfectly legitimate reason.

7. Jezebel takes things into her own hands and promises Ahab the land.

8. *The elders and... the nobles.* The ruling men of the city and the royal officials who were stationed there.

9. *Proclaim a fast.* As a sign of grief and horror at Naboth's alleged crime. Fasting, generally, was an act denoting sorrow. *Set Naboth on high.* That is, bring him before the court.

10. *Two men.* The Law required at least two witnesses to condemn a man of any crime. See Deut. 19:15. *Curse God and the king.* The false charges which Jezebel works up against Naboth are blasphemy and treason. See Ex. 22:28. *Carry him out and stone him.* Stoning was the regular penalty for blasphemy. See Lev. 24:16.

11-15. These intervening verses say that the officials carried out Jezebel's plans as she ordered them.

16. *When Ahab heard.* We do not know whether or not Ahab was aware of Jezebel's plot. At any rate, he was ready to take advantage of it. *Take possession.* Probably the land of executed persons reverted to the king.

19. *Hast thou killed.* Elijah definitely accuses Ahab of participation in the crime. His taking possession of the vineyard under these circumstances would be enough to make that plain.

20. *Sold thyself.* As into slavery.

THE CONSEQUENCES OF SIN

When Ahab was met by Elijah he cried, "Hast thou found me, O mine enemy?" He considered Elijah a personal enemy because Elijah denounced his sin. He even considered Jehovah his personal enemy. Ahab thought of the evil consequences of sin as

punishment imposed by an angry and vexed God, instead of as the natural consequences of his evil way of living. God has placed us in a world which has moral and spiritual laws just as surely as it has physical laws. And it is equally true that "The soul that sinneth it shall surely die," and "The body that taketh poison shall surely die." A man may no more indulge in wrongdoing with impunity than he can safely play with a wire charged with 32,000 volts of electricity. Always "the wages of sin is death,"—spiritual death at least, the loss of the ability to distinguish between right and wrong, and above all the loss of fellowship with the spirit of God. "But the free gift of God is eternal life in Christ Jesus our Lord."

GEORGE A. SELLECK.

Cambridge, Mass.

MARRIAGES

COCHRAN-STANLEY—At the home of the bride's brother in Troy, Ohio, September 19, 1927, Maude Lemina Stanley and Willard Fowler Cochran. Isaac Kinsey, minister.

MILES-COX—At Friends Meetinghouse, College Park, San Jose, California, September 9, 1927, Catharine Morris, daughter of Charles and Sarah Cox, and Walter Richard Miles. At home after November 1st, 245 Geron Road, Stanford University, California.

SMITH-BELL—At the home of the bride's mother, Martha H. Bell, Milton, N. Y., July 23, 1927, after the manner of Friends, Katharine L. Bell and James B. Smith, Jr., of Mineola, N. Y.

DEATHS

BARTLETT—At his home near Gasport, N. Y., June 18, 1927, Joseph Bartlett, aged 77 years. Interment at Cleveland, Ohio. His wife, two sons and three daughters survive him.

HALLOCK—At his home in Milton, N. Y., July 16, 1927, George W. Hallock, son of George and Sarah C. Hallock, aged nearly 73 years. He was a faithful member of Milton local meeting and Marlboro Monthly Meeting being an elder and a trustee for a number of years. The funeral service was in charge of John D. Piper.

HAWORTH—At her home near New London, Indiana, August 22, 1927, Sophronia Reece Haworth, widow of Clarkson Haworth, and daughter of Peter and Abigail Reece, aged nearly 82 years. She was a member of New London Friends Church, also of the Missionary Society and of the W. C. T. U. The message given at the funeral service by her pastor, W. S. Kitch, was from her favorite text "A good name is rather to be chosen than great riches, and loving favor than silver and gold." She is survived by five sons and two daughters.

SCOFIELD—At the home of Elmer Samson, Rapid City, South Dakota, August 21, 1927, Nellie Grace, daughter of George C.

SCHEDULE OF YEARLY MEETINGS

With date and place of meeting and name and address of presiding clerk:

Kansas—Wichita, Kansas, October 11. Edmund Stanley, 1813 University Ave., Wichita, Kans.

Five Years Meeting—Richmond, Ind., October 18. John R. Cary, 205 Morris Bldg., Baltimore, Md.

Baltimore—Baltimore, Md., November 16. John Cary, 205 Morris Bldg., Baltimore, Md.

The American Friend

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and Grace E. Scofield, in her 28th year, Born near Wessington Springs, S. D., she lived for a time in Nebraska and Oregon. She taught school for two years and was graduated from Junior College in 1923, but poor health necessitated rest and change. The end was hastened by a stroke of paralysis. She is survived by her parents and six brothers and a host of friends.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2662 Pasadena, Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

DENVER, COLORADO

Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meeting for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

LONG BEACH, CALIFORNIA

Bethel (Second) Friends Church, corner of East 10th Street and Gladys Ave. Visitors take an East 10th Street bus on Pine Ave., get off at Gladys Ave. at the church. Bible School at 9:45. Meetings for Worship at 11 a. m. and 7:30 p. m. C. E. at 6:30 p. m. Midweek prayer meeting on Wednesday evening at 7:30. Friends visiting Southern California will receive a home-like welcome to all our services. Lindley A. Wells, pastor. Res. 2825 East 10th St., Phone 334-282.

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